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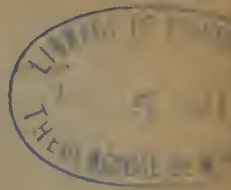
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THE



SIXTY-FOURTH

# ANNUAL REPORT

OF THE

A. B. C. F. M.

## AMERICAN MADURA MISSION.

1898.



MADURA:

Printed at the A. M. Mission Press, Pasumalai.  
1899.

BW7530  
M2A5  
1898

## Population of Madura Mission Stations.

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Manamadura ...	553,593	Palani ...	196,08
Dindigul ...	312,872	Melur ...	192,58
Periakulam...	273,633	Battalagundu ...	103,18
Tirumangalam ...	264,621	Tirupuvanam ...	60,65
Mandapasalai ...	215,508	Pasumalai ...	34,65
Madura ...	207,236		

Total in Madura Mission ... 2,414,876

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## GENERAL SUMMARY OF THE WORK

OF THE

AMERICAN BOARD FOR 1898.

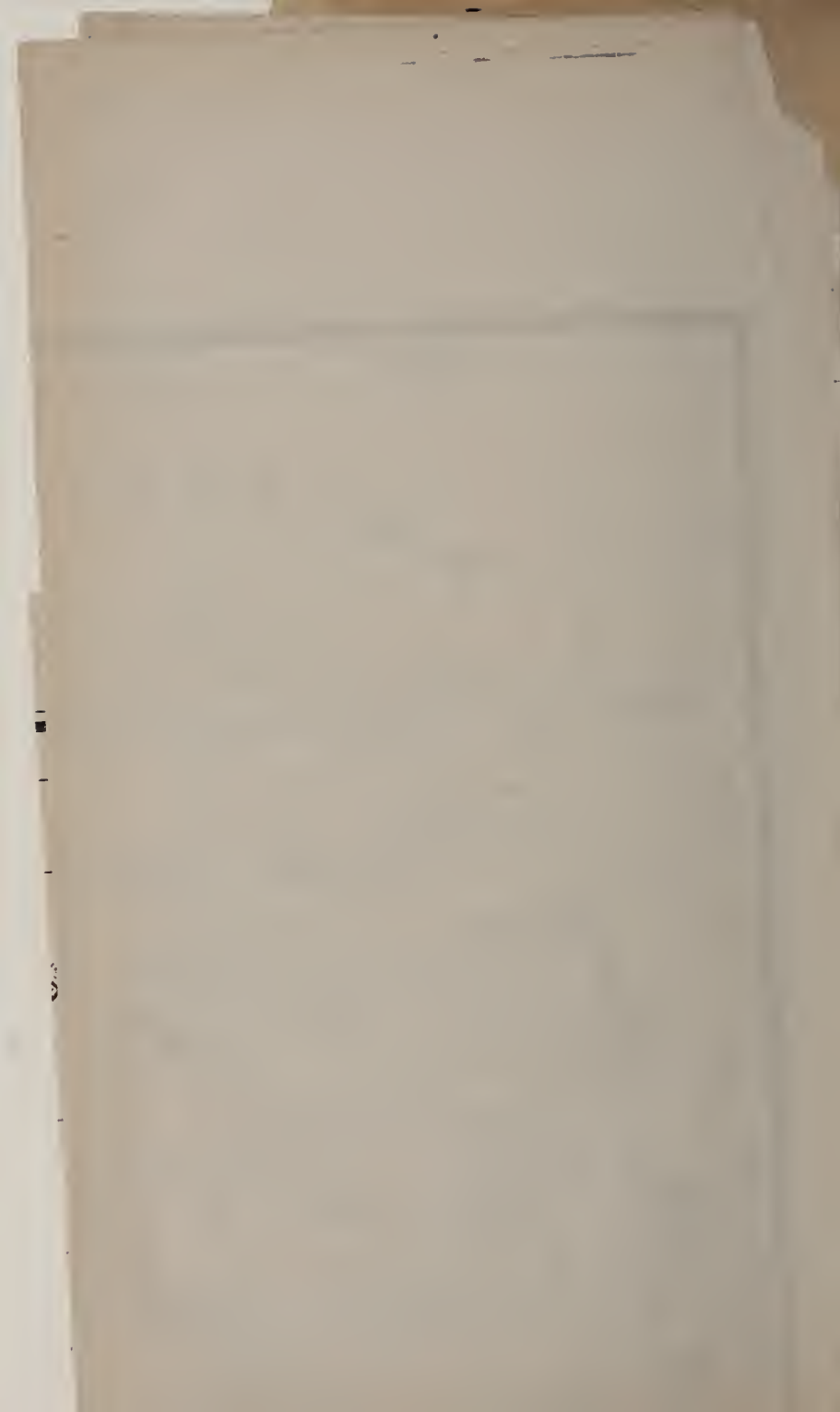
Missions ...	...	...	...	20
Stations ...	...	...	...	101
Out-stations ...	...	...	...	1,271
Missionaries, male and female	...	...	...	539
Native Pastors	...	...	...	220
Unordained Preachers and Catechists.	...	...	...	477
Total Native Laborers	...	...	...	2,975
Churches	...	...	...	465
Church Members	...	...	...	47,023
Added during the year	...	...	...	4,652
Adherents	...	...	...	144,265
School of all grades	...	...	...	1,270
Pupils in above	...	...	...	56,641
Contributions by the people	...	...	...	\$116,753
Cost of the 20 Missions of the Board for 1898	...	...	...	\$632,370





MAP  
OF THE  
**MADURA DISTRICT**

Scale 12 miles to the inch  
Capitals = Names of station  
Dotted lines = Boundaries of stations  
Black line = Boundary of mission  
Double lines = Public road  
■ Station centre





## Items from the Statistical Tables.

---

Ordained Missionaries on the Field, of whom 2				
are Physicians	...	...	...	14
Missionary Ladies, 13 married and 6 single	...			19
Pastors	...	...	...	24
Catechists	...	...	...	124
Total Native Agents	...	...	...	543
Villages in which there are Christians	...			452
Adherents	...	...	...	15,487
Persons able to read	...	...	...	5,240
Average Sabbath Attendance	...	...	...	8,399
Contributions	...	...	Rs.	9,442
Church Members	...	...	...	4,592
Added by Profession	...	...	...	245
Bible Women	...	...	...	65
Pupils under instruction by them	...	...	...	3,947
Separate houses visited by them	...	...	...	13,910
Number of persons addressed by them	...	...	...	154,690
„ „ „ „ „	„	„	„	Evangelists...
„ „ „ „ „	„	„	„	on Itineracies ...
Bibles and Testaments sold and given	...	...	...	852
Scripture Portions	„	„	...	2,955
Schools of all grades	...	...	...	183
Teachers	...	...	...	315
Total of scholars	...	...	...	6,487
Christian scholars	...	...	...	1,811
School and other books sold	...	...	...	13,810
Tracts and Handbills distributed	...	...	...	164,374
Fees collected from scholars	...	...	Rs.	12,092-6-2

## Post Office Addresses of the Missionaries.

MISS L. G. BARKER	...	Madura,	South India.
REV. J. S. CHANDLER, M.A.		"	" "
MRS. J. S. CHANDLER, F.A.		"	" "
REV. E. CHESTER, M.D.	...	Dindigul,	" "
MRS. E. CHESTER	...	"	" "
REV. W. P. ELWOOD, B.A.	...	Palani,	" "
MRS. W. P. ELWOOD	...	"	" "
REV. H. C. HAZEN, M.A.	...	Aruppukottai,	" "
MRS. H. C. HAZEN	...	"	" "
REV. D. S. HERRICK, M.A.	...	Batlagundu,	" "
MRS. D. S. HERRICK, B.A.	...	"	" "
REV. E. P. HOLTON, M.A.	...	Tirupuvanam,	" "
MRS. E. P. HOLTON	...	"	" "
REV. F. E. JEFFERY, M.A.	...	Melur,	" "
MRS. F. E. JEFFERY, B.SC.	...	"	" "
REV. J. P. JONES, D.D.	...	Pasumalai,	" "
MRS. J. P. JONES	...	"	" "
MISS B. B. NOYES, B.A.	...	Madura,	" "
MISS M. T. NOYES, B.A.	...	"	" "
MISS H. E. PARKER, M.D.	...	"	" "
REV. J. C. PERKINS, M.A.	...	Tirumangalam,	" "
MRS. J. C. PERKINS *	...	"	" "
MISS M. R. PERKINS	...	On furlough.	" "
MISS M. M. ROOT	...	Madura,	" "
MISS E. M. SWIFT	...	"	" "
REV. J. E. TRACY, D.D.	...	Periakulam,	" "
MRS. J. E. TRACY	...	"	" "
REV. F. VAN ALLEN, M.D.	...	Madura,	" "
MRS. F. VAN ALLEN	...	"	" "
REV. C. S. VAUGHAN	...	Manamadura,	" "
MRS. C. S. VAUGHAN	...	"	" "
REV. W. W. WALLACE, B.A.	...	Madura,	" "
MRS. W. W. WALLACE	...	"	" "
REV. G. T. WASHBURN, D.D.	...	Pasumalai,	" "
MRS. G. T. WASHBURN	...	"	" "
REV. W. M. ZUMBRO, M.A.	...	"	" "

\* Died January 19, 1898.

THE  
SIXTY-FOURTH  
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AMERICAN MADURA MISSION.  
1898.

Prepared by Rev. F. E. Jeffery, M.A.

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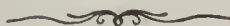


# REPORT

OF THE

## AMERICAN MADURA MISSION,

FOR THE YEAR 1898.



THE Madura Mission occupies the greater portion of the Madura District. This territory is the size of the state of New Hampshire, and contains a population of 2,600,000 souls. An examination of the statistical tables at the end of this report will show that our body of workers for this large District, consists of thirteen missionaries and their wives, of whom Dr. Chester and Dr. and Mrs. Washburn, have served nearly forty years, and three other families are in their third decade of service. There are also six single women and one single man in the mission.

From the native community there has been gathered a well trained and thoroughly equipped band of 577 Pastors, Catechists, Evangelists, Teachers and Bible Women. Among the 2,600,000 souls throughout the District, there is a Christian community of 15,438.

This Mission was established in 1834. Climbing the ladder of records by decades, it is most encouraging to observe its healthy growth.

Year.	Villages in which are Christians.	Membership.	Adherents.
1834	...	...	...
1845	44	120	1,000
1858	136	997	5,804
1864	...	1,173	6,375
1874	277	1,880	8,002
1884	381	2,908	11,559
1894	479	4,350	15,511
1898	461	4,654	15,433
An annual average gain of			241 $\frac{1}{7}$

children in seven schools, some of which are distant a days journey from each other; with a colony of poor Christians just forming; with an industrial school to organize; and with all the accounts and correspondence and general office work growing out of the supervision of this work; and the directing of a force of 35 Native agents; what chance is there for one to hope to do anything like justice to any single department, unless it be at the expense of all the others; and what can one so situated hope to do in the way of taking up new work which is constantly presenting itself."

It would thus appear that if the 18 stations proposed by the deputation were organized and fully manned the efficiency of the mission would be more than doubled. But whether the force of missionaries be increased or not the staff of native workers ought to be greatly strengthened. In the Melur Station there are 26 Native agents working among a population of 375 thousand. What telling work can be expected? Their influence is like a drop in a lake of water.

The health of the mission as a whole has been excellent.

Health. The Bubonic plague has not come nigh our dwelling. Although the dread disease has spread from Bombay into the Native State of Mysore and has claimed more than 8,000 souls there, a kind Providence has thus far warded it from this District. In addition to the general good health of the community most abundant rains have fallen. Government records show a rain-fall of 68 inches for the Presidency. Copious rains have made the prospect for an abundant harvest most promising and we look forward to a year of plenty. May a spiritual harvest also be ours.

The Report of the year will be given under the two main divisions. Work for and by the Christian community and work for the non-Christians.

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# I. THE CHRISTIAN COMMUNITY.

## 1. THE CHURCH.

The first church was organized in the town of Madura in the year 1836, two years after the founding of the Mission. Since that time the churches have multiplied until the record for the present year shows 38 church organizations. To these, twenty-three ordained pastors minister. The system of self-support cultivated by this mission is to install no pastor over a church until his support can be guaranteed from funds raised in India. So that these 23 pastors are supported by their own people. Nine of these 38 churches are entirely self-supporting. The salaries of the other pastors are raised in some instances by yoking two or more churches together, in others by supplemental grants from the Native Home Missionary Society. These grants are on a graded scale decreasing year by year, so that in the course of time each church will become entirely self-supporting.

The growth of the church this year has been in communicants. 268 persons have united on profession of faith. This is not so large a growth as could be wished. More names might have been added; but it seems wise to make haste slowly in this matter. The evidence of growth which we seek is in the increase of godliness among the members. The report of the churches in the Periakulam Station as given by Dr. Tracy, shows that in the Kodaikanal Church, "some families are faithful in family devotions; pledges for pastor's support are fulfilled in quite a good proportion of cases and exceeded in a few. But the sad fact also remains that many families are utterly indifferent to their pledges. The general spirit of the church is better than last year. The mid-week prayer-meeting is regularly attended by a faithful few. The Sunday School is kept up with interest. There is a Y. M. C. A. through which street preaching is done; and a Y. P. S. C. E. has been recently organized. A King's Daughters' Circle is regularly attended and is

Number of  
Additions.

very useful among the women. The several circles in the station support in common a Bible woman whose work lies in the Bodinaikanur and Kombai pastorates, and whose work is reported upon most favorably by the pastors who superintend it. The people on the whole are fully able to make the church self-supporting, but the ability does not manifest itself in a willingness to do so. Some families have been most exemplary in their giving."

"In the Kambam Church the year has been one of increased interest on the part of the people and a movement forward has been made in regard to giving. The semi-annual gatherings of the whole church are a feature of this pastorate and are felt as a means of usefulness. Discipline is in a healthy state and gives tone to the church."

Of the Madura Station Mr. Chandler says:—"The pastors have worked hard and well. They have all been very careful to keep the financial condition of their respective churches up to the mark. One has been specially active in gathering new converts. Another in looking after the Christian living and the exercise of benevolence of his people. All desire spiritual blessings and seek them." Such words of cheer come from the 38 churches of the mission.

<p>It is gratifying to observe the growth of the church year by year in its influence upon the community at large. First the blade, then the ear, then the full corn in the ear is the natural order.</p>	<p>Influence of the Church.</p>
---	---------------------------------

Mr. Hazen says:—"When a few holy men walk through streets reeking with idolatry and vice we see nothing at first. But the influence is going on all the time, and by and by we shall see the face of society changed. Already vice is not so open and flagrant. Crime is not sanctioned by public men as it once was. Wrong doing is frowned upon. The better classes show more appreciation of our work and are asking for schools taught by Christian men and women. Forty years ago a prominent village munsiff made arrangements with some robbers to loot and burn the

Mandapasalai bungalow and all the Christian houses. He was prevented only by the prompt interference of the Collector. Such a thing now would not be tolerated by the Hindus themselves."

One of the great hindrances to the work in India is the  
 Hindrances. superstitious ignorance of the people. They live in great fear of offending some one of the many gods, so they seek to worship all. Even though they hear many sermons and many arguments by Christian workers, the vain old superstitions which have been handed down for generations are too powerful for them to shake off.

As an illustration of the power of foolish stories over the native mind the attitude of the village people with reference to the plague might be mentioned. The story has been circulated far and wide, even to remote villages, that Queen Victoria is growing feeble with age and that to prolong her life the sacrifice of 300,000 human lives must be made. These lives must be secured in India, and the method government pursues to secure them is by means of inoculation. This silly story has caused not a few revolts. Some officers of the law, while on duty, have been beaten and stoned to death. When the people have been remonstrated with and reminded of the paternal care exercised by the Government in making fruitful the land by large irrigation works, and by large grants of money to relieve the distressed in the famine Districts, their ready reply has been "the fatter the body the fitter the sacrifice."

If such an absurd story could gain credence leading to such serious consequences, in the very face of these facts, it cannot surprise us if the more abstract truths of religion are easily smothered by the foolish imaginings of darkened hearts.

The steel bands of caste constitute the most powerful influence in chaining men to the past and  
 Caste. preventing the growth of the Kingdom. Mr. Perkins says:—"Christians are seldom able to exert an influence on any but the members of their own caste



who may still be Hindus; and when a Christian happens to be from the low caste he seldom dares to speak to the high caste people. If he has the courage to speak he is either insulted or met with a contemptuous silence. But there are cases where the Christian is so filled with the Spirit of God that though from a low caste, he commands the respect of the higher castes.

"There is a notable instance of this. A Christian from the class of people known as outcastes, was converted. He was so completely reformed and so full of eagerness to make his new found Saviour known to others that he was known to stop a cart containing Brahmins and say 'Sirs, please excuse me. I only want to speak a few words to you about Christ the Saviour of the world.' And the Brahmins, who under ordinary circumstances would have considered it contamination to even allow their eyes to rest on such a man, were actually so overcome by the intense earnestness of the man that they stopped and listened.

"This man was an extraordinary Christian; the church, whether in civilized or uncivilized lands, contains not many such characters."

The churches at home, much more the missionary on the field, are looking eagerly for results. A wave of spiritual enthusiasm sweeping over the country, with reports of men and women weeping for their sins, would be greeted with glad expressions of satisfaction. But we must remember, that such religious awakenings are too rare even in America, where every town is crowded with churches and public schools; where the eloquent preacher in the pulpit, and the gentle Christian teacher in the school are supported in their influence by the public libraries, an immense Christian literature, millions of Christian homes and an atmosphere surcharged with Christian sentiment.

If religious awakenings are the exception under such influences, what can we expect among a people who for centuries have been dead in trespasses and sins. In speak-



ing of this Dr. Tracy says:—"Spiritual awakenings have their spring in a conscience nurtured in truth of a spiritual nature, and oftenest imply long familiarity with truth. These conditions are not present among the common people and hardly even in the Christian community, except where longest established."

Miss Swift also writes:—"We have accustomed ourselves to the thought that the conversions we know of as the happy result of Christian work at home are due to the preaching of our Spirit-filled men; and we forget that the soul that is brought to a final decision for Christ through the one sermon or the efforts of the one worker has had for years a hundred influences gradually pressing it nearer a decision. We must not expect perfected and immediate results here such as we see in America."

The transcendental and dreamy nature of Hinduisim has brought the people into such a condition of drowsiness that it is well nigh impossible to rouse them. The well known saying of Henry Martyn's was "If ever I see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than any thing I have seen." They are bound immovably to the past not by a process of thought but by want of thought. "As an illustration of the impermeability of native thought and life" says Dr. Jones "I may mention the small community of thief caste people which has lived in close outer contact with our large and vigorous Christian community at Pasumalai during the last 53 years. Their little hamlet adjoins this center of Christian culture. And yet they seem as far removed from our faith to-day as they ever were; and they seem equally satisfied with their colossal superstition and ignorance. While hundreds have passed out from this institution to carry the saving truth to other Districts, these few families sit at our very doors, persistently oblivious to every blessing which our religion offers, and utterly satisfied with their wretched life and childish customs."

The history of the church from its inception has been written with the blood of persecution.

Persecutions.

Its Founder was persecuted to a death on the cross; and in all times those who have entered into His fellowship have also entered into the fellowship of His suffering. During the past year only quiet and unobtrusive persecutions have been indulged in. Sometimes very petty but most annoying and powerful.

Dr. Tracy has encouraging words regarding the influence of the church. While at present it is cramped by the dense ignorance and superstition of Hinduism, it assumes the "position largely of silent protest. Yet the church is moving slowly towards a greatly improved attitude of responsibility in this matter. There are more individuals from year to year who do voluntary work in the way of preaching and trying to influence others towards the truth. Religious concern for others is a plant of slow growth not indigenous to the soil and rather difficult of cultivation."

It is true that the influence of the church is limited still, but the influence of Christ's teachings which have percolated down through the Hindu schools and which have been lived out in the lives of missionaries and native Christians cannot be measured.

It is needless to say that by far the most important and fruitful work of the church cannot be tabulated. The Hindus are already reading a new meaning into their own religion and are attempting to purify it along the lines of Christian teaching. Then too as in early church history under the inspiring influence of Christianity even paganism was revived and heathen temples restored, and idols placed therein; so Christianity in India has shown its vitality in its influence on Hinduism. Mr. Chandler says of this. "The Hindus pay more attention to their worship; they preach Hinduism in the streets; give religious instructions in their schools and even open their schools with prayers to their gods—a thing which they never used to do."

In imitation of the mission boarding school, the great Hindu temple in Madura has opened a religious boarding

school in which the children are taught the tenets of Hinduism and boarded at the expense of the temple funds.

The attitude of the educated classes towards the Christian Church ranges all the way from friendship to open defiance. Many of them are glad to incorporate the teachings of Christ into their own religion. They accept not the Divinity of Christ, but his teaching along with the good teachings of other religions. Their appeal is, "we must be broad and tolerant." But perhaps the largest per cent of educated Hindus have assumed a superior air.

Dr. Jones in writing about them says:—"I have noticed a marked change among the educated classes. They have aroused to a new nationalism which is positively averse to Christianity. Patriotism, to a majority of the cultured, is synonymous with loyalty to their ancestral faith, and a tenacious maintenance of the Vedantic philosophy. While in habits and customs of life they willingly yield to the West, they have put a new confidence in their moribund faith and assumed a defiance formerly unknown towards the supplanting faith of Jesus. This is a transitional mood, from that of dull apathy to active interest in the Christian religion. It is really that state of mind which most missionaries twenty years ago were praying for as a desirable change from their too prevalent indifference."

Another measure of the church's influence may be applied by observing the attitude of the poor and outcaste towards Christianity. It is certainly true that Hinduism has, along with its advantages, brought to these poor outcastes blows, stripes and bondage. "Go tell John that to the poor the Gospel is preached." The missionary like his Master has come to preach to the poor and oppressed. And many of the poor hear the message gladly. As the old slave, keeping his eye on the North star, glided from swamp to swamp seeking the precious boon of liberty; so many of the poor outcastes, looking to the star shining over Bethlehem, are

Influence among  
Outcastes.

seeking through its guiding, liberty from the oppression of the higher castes.

The members of a congregation from this social stratum said ; “until the missionary came we were slaves and received only food for our services, but since we have become Christians, the Hindus pay us a wage for our services.” This speaks much for the silent influence of the church.

This also reveals the motive which draws large numbers into Christianity from the outcaste classes.

Motives for becoming Christians. It is the hope of escaping from the bitter oppression imposed upon them by those who were born their superiors in the Hindu system. The Christians, to the number of 800, in the Manamadura Station are mostly accessions from this class. Mr. Vanghan speaking of them says :—“It is seldom that the outcaste comes to Christianity in time of peace. His spiritual perception is too dull to be moved by any great admiration for its doctrines or longings after its consolations ; but when trouble comes and help is needed he comes and accepts, in a majority of cases, the full import of his act, even though troubles greater than those he sought to escape gather about him because of his coming.

The accessions during the year under review have been almost wholly from these classes. They have come in families and groups of families from four or five villages. In three instances they were the subjects of persecution from Hindus.

Accessions.

The accessions in the Tirumangalam Station amounted to something more than one hundred ; but Mr. Perkins reports that “the gain has been reduced by the ravages of cholera. One congregation was nearly obliterated by the dread disease, because of this the net gain in the station was only seventy. As this number was distributed so generally throughout the station the workers are encouraged and pleased at the result.”

Mr. Hazen writes :—“We have had 228 accessions in the Aruppukottai Station of whom 127 were in five villages or about 25 to each place. But these are offset by the loss of

four large congregations and a half of another. So that there is a loss in the entire station of 52. One large congregation of 90 ignorant souls left us because a fire broke out in their village and burned every house to the ground. The Hindus said, "Because you have forsaken the devil to worship Jesus, the devil is angry and has burned down your houses" from that moment they all went back.

Mr. Perkins, in describing the process of persecution, says:— "It is interesting to note the great similarity between establishing a Christian congregation in one of these Hindu villages and the building of the walls of Jerusalem in the time of Nehemiah. First the Hindus are very sorry that Christianity has come to the place; for their influence over certain people is lost. Next the Hindus laugh at and mock those who have accepted the new faith and say to them 'what do you expect to get from the mission, food or wives? You will get nothing and will be back to us before the year is out.' Next come threats and persecution and trickery, and these failing to bring the new converts back to Hinduism, they make their last, and most trying, attempt. By becoming most friendly, considerate, helpful and kind to certain of the congregation, they create a division among the Christians themselves, which is often a more serious blow to the growth of the church than the most active persecution of the congregation as a whole. Last year ten families accepted Christianity in one village. The congregation endured mocking, threats and actual persecution. Now the influential Hindus of the place have stopped all persecution and have become most friendly with certain of the congregation, with the result that three men with their wives have gone back to heathenism."

Voluntary service springs from a heart full of zeal coupled with natural gifts and some degree of culture. Among a people, who are very poor, and whose time and energy must be constantly employed in the struggle for rice, and a large per cent of whom are ignorant, large results in the way of voluntary service is not to be expected. We may feel

Voluntary Workers.



encouraged by the beginnings of this sort of service all over the mission. Mr. Herrick reports that a woman and two men are doing some systematic Christian work.

Mr Elwood says:—"A Christian teacher who keeps a private school is doing good work and during the last year has frequently preached in the Palani Church with acceptance. He does a good deal of evangelistic work." Mr. Hazen says:—"There are, by actual count, 55 voluntary workers in the Aruppukottai Station. They sometimes go out with catechists and sometimes go alone to preach the gospel and are always bearing witness for Jesus in conversation and exemplary lives."

In Madura several Sunday Schools are carried on by voluntary workers. One is held in a private house by a member of the East Gate Church. Another is held for boys near the temple by another member of the same church. The Christian Endeavorers of the North Gate Church hold a Sunday School in the suburbs. Members of the South Gate Church accompany the Pastor for preaching on Sunday afternoons.

Self-support of the Native Church is one of the great aims of Mission work. Tho wise founders and promoters of the Madura Mission have all along kept this matter well to the front, and while all has not yet been accomplished, the Native Church shows progress in this matter year by year. The church in the Melur Station raises a sum equal to its Pastor's salary and in addition gives to benevolence. The amount contributed by that church in 1898 exceeded the amount for 1897 by a little more than Rs. 100.

Aruppukottai Station under Mr. Hazen sends an encouraging report:—"In the matter of benevolence and self-support there is a decided gain over last year. If we take the total number of men (1,014) as representing so many families we have Rs. 2-6-0 given by each family for all purposes including the education of their children. Or if we take the church members only, including male and female, we have nearly Rs. 2 to each person leaving out



education. This is not a bad showing. We wish it might be more evenly distributed; for a single congregation, and that not by any means a rich one, gave Rs. 245 for the erection of a new and substantial church for themselves. So earnest were they in the matter that the women pawned their jewels to raise the money which in this country is a great sacrifice. On occasions the people give largely and generously, but we mourn over the lack of systematic and conscientious giving week in and week out. And the mass of the people are so very poor that self-support seems a long way off.

Dr. Tracy says:—"The people *are* poor. And still in spite of it self-support makes some progress all the time. Pressure is being applied, and must be applied continuously till self-support is reached. That in some cases, not in all, it is better for a community to go without, than to receive what they can but will not supply for themselves, is a hard lesson for the missionary to enforce. Extreme measures are not always wise, but sincerity calls for a conscientious and consistent insistence on people doing what they can for themselves."

Our strongest churches are in Madura, and Mr. Chandler says:—"Two of the churches in the Madura Station raise the whole of their pastors' salaries. The churches all feel a responsibility for doing all they can for themselves. In more than one, communion expenses are met by individuals; and in one the Christian Endeavorers provide the oil for lights. When funds for providing lights for street-preaching were exhausted we gave up evening meetings and met by day-light. Some Hindu women complained to the Bible women that thereby they lost the privilege of hearing the preaching; for in the evening they could stand in some shadow as they returned from the water-fountains and listen without being driven off by the men, but now they could not be present. This stirred up the good Christian women to raise money among themselves to provide oil for evening street-preaching.

Owing to the scarcity of money in the hands of the people, first fruits of gardens are frequently brought as offerings. One man set apart a portion of his land and called it the Lord's land; and he faithfully gives a tenth of all his crops to the church. In one small village church on a certain Sunday might have been seen 40 measures of rice in the husk brought by one member as his tithe. In July four congregations met together in one place and spent the best part of a Sunday together, ending up the day with offerings; and though not more than 70 men, women and children were together they gave nearly Rs. 35, an average of half a Rupee for every soul."

It should be said that there is a distinction between a church and a congregation. In this Congregations. Mission there are 38 churches ecclesiastically organized. But a congregation, by the mission nomenclature is composed of a cluster of families who have embraced Christianity and who have not become strong enough to be organized into a church. So that the majority of our churches are made up by uniting a number of these smaller congregations into an ecclesiastical organization. These are gathered up into the 38 churches of the mission 327 congregations. In almost all of these congregations, a catechist or a school-master lives. His duty may be three fold; he is to conduct a village school, teaching the children both the Bible and the secular studies. During leisure hours and holidays, he goes to the surrounding heathen villages and preaches to the non-Christians and conducts evangelistic work. On Sundays and at the mid-week prayer-meeting he leads the village congregation in worship. This class of men, when they do school-work in addition to their pastoral duties, receive their support from three sources. First a large percentage of the children who are gathered into the school, pay a small tuition fee. This amounts to about  $\frac{1}{5}$  of the man's salary. Annually the Government sends its examining officers who gave a rigid examination of all the children. For all who pass the Government Examination, the

government gives a grant of money. A good man who, by careful preparation can pass his pupils well, will earn from  $\frac{1}{3}$  to  $\frac{1}{2}$  of his salary. The remainder of such a man's salary is paid out of the appropriations made for such work by the American Board. Those men do a large and faithful work. Last year in the Melur Station 14 men who are doing such work, besides conducting 8 successful village schools, spent 241 days away from their villages, itinerating among distant villages and preached on these itineracies to 10,969 hearers. In addition to this, by using their spare hours from school work during the week and going out on Sundays, they preached to the non-Christians in surrounding villages more than a thousand times, while 33,327 hearers listened to the Gospel message.

Mr. Perkins describes how a congregation is formed.

How Congregations  
are started.

The usual process in connection with the formation of a new congregation is somewhat as follows; "First two or three men are impressed with the truth, then before they announce themselves as Christians, they endeavour to influence their brothers and relatives; and when they think they have a number large enough for protection in case of the persecution which is sure to follow, they give their names to the missionary and are enrolled as Christians. Some of this number have followed their leaders, without any adequate comprehension of what the new religion really is. They have followed their leaders and influential men into Christianity, just as they would have followed them into Mohammedanism or any other religion. They are received, the earnest and indifferent instructed in the great nursery of the church, and an attempt is made to instruct, to develop and mature them. In view of the foregoing it is a special joy and gratification when a Hindu is convinced of the truth and so convicted of the heinousness of his sins, that he wants immediate relief, and waiting for the companionship of neither relatives nor friends, comes announcing his belief in the Saviour of the world. We have had several cases this year of individuals who have come

alone and have shown marked evidence of deep conviction of sin and an intense longing to be right with God."

The congregations need nurturing; and this must be done by the missionary and the catechist.

Touring.

On the part of the missionary it is done by means of touring. It requires no little labor to keep in touch with the churches and congregations. In this work the missionary settles down in his tent for a day or so with each congregation. He examines the congregation records and is able to judge to some extent the spiritual growth of the church. He holds meetings with the Christians and examines them in their prescribed Bible-Lesson. He holds prayer-meetings with them and strives to inspire them with higher ideals. He looks into the village school, examines and encourages the children in their work; he visits each Christian family in its own house and endeavours to inspire all with cheer and hope. And, to the faithful catechist who has been labouring amidst the most discouraging circumstances, the coming of the missionary is most stimulating. Mr. Hazen is outspoken in regard to the pleasure and profit that he finds in touring. He says:—"Touring in an oxcart is a slow, hard but very necessary work. One must be up before light and often retire late at night. He must eat and sleep in the little mud prayer house where the heat is intense, with little opportunity for retirement or for the much needed noon rest, and it is preaching or talking nearly all the day long and late into the night. But it is blessed, joyous work, and if done in the right spirit abundantly fruitful. Our catechists need the stimulus of the missionaries' frequent visits; for theirs is a lonely life with every thing to drag them down and nothing in their surroundings or companionships to lift them up intellectually or spiritually. With no one in the village that can read, as is often the case, you can imagine that an educated man would naturally long to see and hear the missionary and have his counsel and help. The people also need to see the missionary often. Some of them are like hungry sheep that need to be fed and it is a joy to



feed them. Some of them are asleep in worldliness and sin and need to be shaken up by rousing appeal; some have wandered away from duty and need to be taken by the hand and gently led back to the fold. Some have fallen into gross sins and need to be warned and prayed with; while others have quarrelled and you must throw your whole soul and life into an effort to break down their anger and bitterness and to secure forgiveness. Sometimes the incorrigible must be cut off from the church and those who are persecuted must be comforted, guided and sometimes helped. Such work is full of variety, it calls out all of one's powers, it appeals to his warmest sympathies, it takes hold of his whole being and, when the Master is with him, it proves to be most fruitful and delightful work."

It is a well known fact that Christianity in India has its largest accessions from the poor and depressed classes. This is not to be deplored; but is a fact for rejoicing. The greatest triumph of Christianity lies in the fact that it can take such and make them fit for the Kingdom of Heaven. Their lot is a sad one. Thousands of this class who, on one meal a day are compelled to labor for their rich masters are really making bricks without straw. What wonder if out of their sad lot they should be among the first to hear the call to peace and good will and turn to a religion of such good news.

In the Manamadura Station an effort is being put forth to give an opportunity to these poor people to rise. Mr. Vaughan writes:—"The question of the elevation of the depressed classes is a live one here. The condition of our Christians is most pitiable and degrading. A very fine opportunity now opens before us to do much towards their elevation. Throughout the Zemindary there are lands which need cultivators. So that we have undertaken to establish a farmers settlement for them. In 1897 Mr. Holton secured a block of 13 acres of this valuable land from the managers of the Zemindary and now we have a

village of nine houses, each one fully occupied. As to the future, it remains to build some more houses and install some more settlers. There are still lands for six or eight families. A well must be dug, a church built, and then the scheme will be fully launched. As an auxiliary to it however, an effort is to be made to start the manufacture of bricks and tiles. This will serve to give employment to the community during the seasons when the lands do not require their attention.

On the spiritual side, the settlement has gathered a community of poor families together under circumstances very favorable to careful instruction and supervision, and has begun to teach them how to work without the pressure of a task master. They have taken their first lesson in independent manhood; they have halted and stammered over it but they have gotten through it and will remember some of it. In short I do not hesitate to say that it gives promise of being a most useful means in the building up of a self-supporting and self-respecting church in this place."

The Y. P. S. C. E. is taking firm root in the Indian churches. The Madras Presidency has  
 Y. P. S. C. E. its South Indian C. E. Union which organization is composed of the 104 Societies in the Presidency and adjoining Native States. Total membership of the Union is 2,422. During the last year a Madura District Union was organized. The societies in this Union number 54 with a membership of 1023. From all sources comes warm testimony in regard to the helpfulness of the society in bringing into active life the members of the church both old and young.

Mrs. Jeffery says:—"The mothers' C. E. Society of Melur consists of members who have signed the C. E. Pledge. They hold their meetings Saturday afternoon and devote the time after the prayer-meeting to sewing. They have earned Rs. 18 in this way. Several socials have been held in the bungalow and the Pastor's house where refreshments were served. The society has assisted in matting the church and in supplying other church furnishings."



Dr. Jones says:—"We have a Junior Christian Endeavor Society here at Pasumalai; and though young it is a very wide awake and vigorous one. The other day we conducted its semi-annual celebration which was a very pleasant and cheering affair. Though the membership is only about 40 and is composed of children ranging from 7 to 13 years old, it has manifested considerable 'Endeavor' during the six months. To most of them I had given, a few months before, one anna each as a principal for investment. Some invested it in seed and started gardens; others in chickens. All worked in other ways also to increase their income and increase their offering. The result was that in addition to money offerings, 15 fowls, with fruit, vegetables, and fancy work were brought to the meeting and sold at auction. The whole sum realized was more than Rs. 21,—a substantial help to the work and an index of a large blessing to the little Endeavorers,' some of whom may have found in this enthusiasm a new door of entrance into a life for others."

Mrs. Hazen reports as follows:—"The two Societies connected with the Boarding School are in good working condition. After each vacation, the children are expected to report some work done for Jesus while at home. The number who have done some thing worth reporting, is steadily increasing. At one of these meetings, a girl who has been a widow since she was two years old, and who, three months before had known nothing of Jesus, arose and with beaming face, told how she had gathered 8 or 10 of her cousins, and told them all she had learned, Bible verses, stories, songs &c. When they demanded more, she told them, they must come to school and learn for themselves. Then with a faith and earnestness born only of the Spirit she prayed for her heathen mother in a manner so simple and so touching, that I felt sure it rose like sweet incense to the Father's throne. 'I am sure thou wilt hear my prayer and do me this great favour because I am Jesus Child,' was her triumphant ending. Two weeks ago she was made very happy by being allowed to receive baptism

and unite with Christ's family on earth. She is the president of the Junior Y. P. S. C. E."

The Native Evangelical Society is the Home Missionary Society of the Native Churches. It was formed in 1854 and carries on two distinct lines of work. It is an auxiliary to the churches. In this capacity it helps the feeblar churches in the support of their Pastors. Because of help thus rendered it becomes possible for each church to be supported by funds raised in India.

The other function of the society is to do pioneer work. In almost every station of the mission it supports an evangelist, who devotes his time almost exclusively to evangelistic work among the non-Christians. In addition to this the society, during the past year, has made a forward movement in employing three men who are evangelists-at-large. These evangelists, under the supervision of the managing Board of the Society, have gone to needy places throughout the mission and done a large amount of seed sowing.

The society raised during the last year nearly Rs. 1,000. It helped nine churches and, through its evangelists, proclaimed the Gospel to 165,117 hearers.

A religious festival in India is an animated scene. In the mountain side far removed from town or hamlet stands a lonely temple. It is a picturesque sight with the overhanging rocks, mountain verdure, and trickling springs of water. The temple koparams, painted in red, blue, and gold, stand like giant sentinels keeping watch over the receding plains below. Once a year the lonely sentinels, grey with age, awaken to life. Every foot path and every high way leading to them becomes alive with pilgrims going to worship and bathe in the sin-cleansing waters. The graceful winding highways and foot paths thronged with life, present the appearance of living creatures. Around the old temple there surge literally thousands. The great company is bright with festal garments. The excitement of being hustled and

jostled; the merry-go-rounds; the herd of richly caparisoned elephants; the thrum of tom-toms; the sullen thud of the giant drum; the quivering blare of long ramshorns, with all the accompanying festivities of a great gathering delight, inspire and charm the oriental heart.

The need of something corresponding to this in the life of our Christians has led to the celebration of Christian festivals. Most of the stations of the mission conduct such festivals once or twice a year. During this month of February such a festival was held at Melur. After the morning prayermeeting, a procession formed and marched through the streets of the town singing Christian songs accompanied by violin and cymbal. Three missionaries and two pastors from adjoining stations were present and a day and a half was spent in enthusiastic and uplifting meetings. The magic lantern was in use for the evening session and the series of meetings closed with the celebration of the Lord's Supper. The Christians all brought offerings and a good collection was the result. All went home inspired with new life. Such gatherings also cultivate a larger spirit of unity among the Christians of our scattered community.

## 2. THE SCHOOL.

If Christianity is ever to become a religion of influence its children must be educated out of the foolish superstitions which are their inheritance from Hinduism. Even our Christians are so hampered by the lethargy and ignorance incident to their past conditions that education must be thrust upon them. Herein lies the difficulty of our work.

Dr. Tracy says:—"Every where the indifference to education is painfully evident. It is difficult to secure the attendance of our Christian children even when the school is kept up at their very doors. The reason lies in their inability to see any value in education except as it ministers to the securing later of wages in one form or another."

Mr. Hazen says:—"Seventy-seven per cent of the Christian children in this station are not and have not been in school. Education is exceedingly backward and it is a necessity to have a school wherever there is a congregation." Retrenchments have cut into this important work not a little.

Mr. Herrick says:—"I have been obliged to drop one school for lack of funds this year. The parents of the pupils sent an urgent message that they would pay Rs. 4 monthly towards the teacher's salary, but as I did not know where the other Rs. 3 were to come from, I was obliged to discontinue the school. So much for reductions. The efficiency of the remaining schools has increased. The number of pupils is larger than it was last year by 91. While the number of pupils in the village schools has increased only a little more than a quarter since the year 1891, the earliest year of which I have the statistics, the number of Christian pupils has just doubled since that time. Another encouraging fact is that the amount of fees paid in these schools is considerably larger than it has been for some years." The village school is important in developing our congregations. Some congregations have lapsed into heathenism in the second generation because the children were neglected. Moreover out of such schools have come our sturdiest and best agents.

A process of selection begins in the village schools.

The missionary on his tours selects the  
 Nine Boarding      brightest and best Christian boys and  
 Schools.              girls and transfers them to the station

boarding school. Here, for nine months each year, for three or four years, the child is put through a careful course of study. This time proves most happy and most powerful for growth in character. The child is removed from the depressing and defiling influences of village life, and really becomes a part of the missionary family. Every effort is made to create for the child a strong spiritual atmosphere. Morning worship is held with children at the bungalow; the most spiritually minded workers are secur-



ed as teachers; various religious meetings are arranged for; and every effort is made to crystalize spiritual truth in the characters of the boys and girls.

In this work in the Melur Station the pastor is a vigorous force. He moves among the children freely, conducts the Endeavor meetings, and holds private meetings with individual members. Year by year, as a result of this work, many children unite with the church. It is sad to have so fruitful a department hampered by reductions.

Mr. Herrick says:—"The Boarding School was another department of work that suffered from the effect of reductions. Numbers of pupils were turned away for lack of funds to take them in, and the whole number was less than the year before by about thirty."

Of the Aruppukottai Boarding School Mrs. Hazen writes:—"We are proving the saying that nothing succeeds like success. The teachers have worked hard and the school has won high praise from the Government Inspectress. This together with hard times, has made our school so popular, that after stretching our faith to its utmost limit, and receiving 150 pupils we have refused nearly a score of others. This number is out of all proportion to our funds, but knowing that for many years, many prayers and efforts have been made to cause the children of this station to desire an education, we could not refuse the answer to our own and other's prayers. Of the new scholars, only six boys and six girls are unable to pay the small fee required monthly, and all but one furnish their own clothing. This is a great step in advance for this school. Eight of the older pupils have united with the church during the year."

In reporting the Palani Boarding School Mr. Elwood says:—"The year of work in the boarding school has been a successful one. Nearly all the children passed well in the recent examination. During the year twelve have joined the church. Among these was a boy who was brought up to worship idols but who has recently given his heart to Christ. When pressed for a reason why he wished to

join the church, he said:—"I may die soon for I am going up to the lower hills where my brother recently died, and I must join now." His one desire was to obey every command of Christ, so that if death came suddenly, he would be ready."

The mission has a carefully prepared course of Bible study for the boarding schools. This course covers the Old and New Testaments and is graded so that it extends through four years. In each of our boarding schools the first hour of each school day is devoted to this scheme of Bible study. The fact that there is a competitive examination in store stimulates the teachers and pupils to earnest effort throughout the year. Miss Barker, who was the examiner for this year, says:—"The papers were almost all good; showing that faithful work had been done." During the time while the children are in the boarding school the missionary is continually observing them with earnest eye; and before they have finished their course of study he has learned pretty well their character and the ability of each. Another culling process goes on. The most promising boys are allowed to go to Pasumalai College, while the promising girls are sent up to the Madura Girls Training Schools to be fitted for a larger sphere of usefulness, either as Bible women, as teachers, or, best of all, as wives to some pastors or teachers.

#### REPORT OF THE MADURA GIRLS TRAINING SCHOOL.

"The year has brought with it no marked changes in the condition of the school. The average number of pupils on the rolls has been 256, a gain of 37 over last year. The gain has been in every department. The number of boarders has also slightly increased, the average being about 149. The gain in the number of day scholars has been largely due to the securing of a conductress the latter half of the year. Through her efforts we have had about 19 non-Christians on our rolls. Whereas last year the number was only four.



This year, for the first time, a Hindu girl has entered the normal class. She is the daughter of a Hindu school master. Many of her relations have come to visit the school during the year. This girl was married in June. After her return her father gave a feast to all her classmates. We have also, for the first time, a little Hindu girl as a boarder in the school. She is the daughter of a young man who was formerly a student in Pasumalai and who is described by one of our pastors, as a "Nicodemus." However that may be, he has regularly paid full expenses, and the little girl is a clever student and a favorite with every one. We look upon such cases as opportunities for seed sowing.

Our staff of teachers remains the same in numbers as last year. The following table shows the number sent up to Government examinations, and the number who passed. It gives the result of work done in '97 rather than '98, as the results for the latter year have not yet been published.

Department.	Normal Training School.				Lower Secondary.	Primary.
Grade.	Lower Secondary.		Primary.		III Form.	IV Class.
	Written Test.	Practical Test.	Written Test.	Practical Test.		
Sent up.	5	7	11	10	16	28
Passed.	3	6	10	6	10	28

This shows an average of over 81 per cent. of passes, which is fairly creditable as examinations go in this country. While we do not feel satisfied with the progress made, and feel there is room for improvement in many lines, we have reason to commend our teachers for their faithfulness and real interest in the welfare of the school.

Instruction in drawing and music has gone on as usual this year. Each class above the III Standard devotes an hour a week to each of these subjects. General instruction in singing is also given for 15 minutes each morning and for an hour on Saturday."

The committee appointed by the mission to examine and report on the school made the following comment. "Your committee was impressed with the excellent result of hard and patient work in training them to sing Western music. They certainly sing as our girls have never sung before."

"Some pupils have made good progress in drawing. And a few appeared for the Government Elementary Test. The Hindu who superintended that examination said that he never had expected to see such a sight as girls appearing for a technical examination.

Every class receives regular instruction in the Bible. It is a matter of encouragement that two class prizes and one general prize were won in the Bible Union Examination.

The Christian Endeavor Societies are carrying on their work as usual. The Sunday School for little children conducted by them has been unusually prosperous. The amount of money raised by the societies has been about Rs. 72 a part of which is contributed to the East Gate Church, and most of the remainder to the support of a Bible woman in the villages. There has been no unusual religious awakening in the school. But the quiet seed sowing of words spoken here and there, and the influence of lives manifestly lived to Christ have, no doubt, wrought their results. Eleven girls have united with the church during the year. In a number of other lives growth in spiritual matters has been evident. Early in the year a temporary thatched room was put up on the roof of Otis Hall. This has relieved the over crowded condition of the dormitory to some degree.

We wish, in closing, to thank the many friends who have contributed both to the building fund and to the regular support of the school. While the appropriation given by the Woman's Board is most generous, it does not meet half the running expenses of the school and we are much indebted to Government for its grant and to the friends who by their generous donations have enabled us in this

year of almost famine prices to carry on the work of the school without retrenchment."

### PASUMALAI COLLEGE AND TRAINING INSTITUTION.

"The teaching staff of this school remains the same. One teacher has been given a year's leave for instruction and training in the Madras Teacher's College. Upon his return all the native staff in both the College and Training School, with the exception of the two teachers of Tamil and Sanscrit, will hold certificates from the Teachers College or some Normal School, five graduate, one the Degree of Licentiate in Teaching, and the others regular normal certificates. This is a matter of some satisfaction as it undoubtedly indicates to a certain extent, advance in the technique and improvement in the quality of the work we are doing.

The whole number connected with the different departments were in 1898.

College.	High School.	Training Institution. 3 Grades.	PRACTISING SCHOOL.	
			Lower Sec.	Primary.
49	60	30	152	81

The enrollment in the College, High School and Lower Secondary Schools is larger than last year. In the Training Institution the same: and in the Primary School less than last year.

We are not apt to estimate highly enough the value of the disciplining and training power of a good school, aside from the power to learn, which it produces. But it is doubtful if the orderliness, the self discipline, and self restraints which such a school habitually demands both in respect to the body and the mind; the training of the muscles in the Gymnasium; the training of the mind to seek honestly the truth and to speak and act the truth is not of more real value to the pupil than all he learns or acquires the ability to learn.

If this is true of an ordinary school it must be more true of a scholastic community like ours at Pasumalai; where almost all reside on the premises under more or less daily supervision. Here we are separated from the outside active world, with the whole of the student life coming under the influence of the institution, its traditions, its customs, and its personnel.

The boarding department has provided for not far from 200 through the year. These were almost all Christians originally from a great variety of castes, but as usual a few Hindus have thrown off the tyranny of caste and superstition enough to come in and share the life and duties of a community wholly Christian in all its outward arrangements—Sabbath worship, Bible readings, &c. As in previous years, Mrs. Washburn has taken the whole responsibility of providing for and superintending the whole establishment. Our numbers might suggest a large hotel. But our arrangements and the on-going of the whole remind us more of an overgrown family of middle class people. Rice is the staple food; and between five and six bushels go from the store room to the kitchen every day, or something like 1,250 bushels in the course of a year with vegetables and other food corresponding. The cost of the boarding department for the year has been a little above Rs. 5,000.

If inactivity and uneventfulness in public and social life and absence of outside stimulus is an advantage to student life the Indian student enjoys it to the full. Little has interfered with the scholastic work of the year. No conventions, no competitive sports and games, no literary contests have taken students away in term time and distracted them from the specific work of the class room. Preparations for a number of anniversaries have taken a good deal of time, but they have as far as possible been directed along channels helpful to our general work.

STUDENTS' HOSTEL, PASUMALAI.







The results of the annual examination now being held will not be made public till next year. The results of last year's examinations are as below. The passes are:—

Primary.	Lower Secondary.	High School.	College.	TRAINING INSTITUTION TEACHERS.		
				Primary Grade.	Lower Se- condary.	Upper Se- condary.
Total 30	18	8	4	6	6	8
First Class 1	3	1	...	1	...	1

In the lower secondary we gained a government scholarship again this year, beside two other first classes and one first class in the primary school; a first class also among primary teachers and also among upper secondary teachers.

School life at Pasumalai, both in external form and personally, is distinctly religious. The first united act of the morning is a recognition of the Divine care during the night, in song and thanksgiving; and ten times in the day are we called upon to pause and address ourselves to the Supreme Source of life and knowledge. Between two and three hours a day are set apart to worship, song and united study of Scriptures, to say nothing of private preparation of daily Scripture lessons and private devotion. This may seem exceptional; but it is to be said that it has grown up out of the practice of the students themselves more than by the imposition of the Principal. Still, the question may arise; how much of this is mere form? That it is not altogether formalism, I think, may be inferred from the general voluntary attendance on the two weekly meetings of the Y. M. C. A. and upon the "station meetings" of the students; for like the "nations" in the medieval Universities, the students of different mission districts have their clan feelings and organizations. While writing this report, two illustrations have come to me unsought of the religious influence on the life of the students here. One is that of a young man in the upper classes

Religious life of the  
Institution.

who comes to bid adieu to the school with thankfulness for the new revelation of the Divine character and of the path of duty as he goes out to begin his work. Another is the return of a young man originally from the heathen, baptized here a few years ago, just escaped from stripes and imprisonment, insults and contumely in his own village where utterly alone he is endeavoring to live a Christian life. His only fault is that he will be a Christian when all the village is heathen.

Daily Bible reading, class instruction in the Scriptures, and Sunday school teaching have been carried on as heretofore. At the end of the year all the classes are examined in writing by outside examiners. All the nine students who went in for the Peter Cator Examination passed, five of them in the first class.

The report of the Y. M. C. A. is "that it has continued its work during the year along the lines already organized. There has been an attendance at its Wednesday prayer meetings of from 100 to 150, while the general meetings on Sunday evening have also been well attended. The Y. M. C. A. supports a catechist in an adjoining village. The junior and juvenile departments of the Y. M. C. A. have been well sustained throughout the year." The association has raised Rs. 186 for carrying on its evangelistic and school work. The members did not end with this; but both in the winter and spring vacations some 14 or 15 carried on itineracies in the Melur and Pasumalai districts, aiming to meet as much as they could, educated young men. I have learned that their work in Melur was much appreciated. Twelve young men have been received to church communion from the school, two of whom were from the heathen.

Books and maps to the value of about Rs. 350 have been purchased for the library and the school. The Library. Books are taken out to be read in vacation quite extensively. As there is little Tamil literature almost all the books most read are English books.

The endowment held for the College and Theological Seminary was almost wholly contributed in India and by retired missionaries and their personal friends. The funds amount to Rupees 32,192, and are held by the treasurer of the mission. The portion of interest turned over to the college and school was Rs. 1,192. Out of this sum, prizes for proficiency, and also scholarships are paid and the balance is turned over to the general treasury with a view to reducing the expenses of the institution to all boarders.

Under the pressure of hard times and diminishing contributions our Board felt obliged, at the beginning of the year, to reduce the grant for the college and school by nearly Rs. 800. This followed the reduction of the previous year, of Rs. 1,430, making the total grant for the College and High School, the Training Institution and Practicing School Rs. 4,450. The reduction came at a time when the people were still suffering from the famine in the North and when there was scarcity here. It seemed for some months at the beginning of the year as if there were no use of keeping up the struggle any longer and we must close up some department. We determined, however, to take no backward step till Providence made it indubitably necessary. It was a time to try faith and determination; but by April the way seemed clearer. The government increased its grant by over 400 Rs. The amount derived from fees promised to be larger than in previous years. Above all, some old friends understood and appreciated the situation and took up our burdens as if they had been their own. And so, later in the year, we were able to meet every obligation as it became due. The government grant towards teachers and professors this year will amount to Rs. 2,939 and to Rs. 2,272 more for stipends, chiefly to normal students. The fees amount to Rs. 5,200—an improvement on last year.

To all who have aided in maintaining the institution in its entirety another year we render our thanks. Much the largest of our expenditures is for the teaching staff,

which amounts this year to Rs. 8,700; and next, the board, amounting to just under Rs. 5,000. Upkeeping, incidentals, with salary of the clerk and medical assistant, make a sum of a little more than Rs. 1,000; and payments to government and other expenditures, a small sum in addition to that granted by government."

The Theological Seminary, under the Principalship of Dr. J. P. Jones, is also located at Pasumalai. The following is Dr. Jones' report:—

#### REPORT OF THE THEOLOGICAL SEMINARY.

"The present Seminary year has been a comparatively uneventful one. It has been one of hard work and fair results. The students have made good progress in their studies as indicated by the results of the examinations. Some of the students who have small stipends, and yet who have families to support, owing to the high price of food, were often compelled to live upon less than was necessary to nourish their bodies and sustain them for hard work. The consequence was bodily weakness and a falling back in their studies. We were glad to render help to a few of those who suffered most.

In March we had the pleasure of graduating seven men who left us with promise of usefulness in Christian service. In June we took in a new and promising class of nine men. Relatively more of these are unmarried students, direct from the department of school life, than were found in any previous class.

The studies of the year have remained practically unchanged. Biblical Theology has now become a study of the Junior Class and is followed by two years of Systematic Theology. Thus Theological study is made continuous throughout the whole three years course. We have given up, for the present, the study of Sanscrit; partly because the results of the work done in the past did not fully warrant the continuance of the study; and partly because of a growing conviction upon my part that the need by the students of a thorough

discipline in their own vernacular was more urgent than a smattering of Sanscrit.

Fifteen of the students are married. Their wives are doing more faithfully than ever their two hours of daily class work with their husbands. I am glad to note that the women of the new class are without exception well trained and are well able to hold their own in the class with their husbands. In this respect it is the best class that we have yet taken in, and encourages us with the hope that hereafter we shall not be under the necessity of teaching the wives of Mission Agents to read. The work of the women is full and exacting. For, in addition to the two hours of daily class work, they have to attend to all the cares of their house-holds.

Wives of the  
Students.

This year I am repeating my triennial course of lessons on Astronomy whereby all the students are introduced into the elementary wonders of that science. I do this however not so much with the view of inculcating the facts and truths of this sublime science, as with the purpose of undermining the terribly insidious errors of Astrology. No people were ever more completely under the baneful sway of Astrology than Hindus are today. It has all but universal acceptance. Very few, even of the educated, yes, even the University graduates, being able to free themselves from its debasing influence. It enters and has to do with almost every event in the Hindu's life. So that the professional Astrologer is more in demand than the priest; and the reading of one's horoscope, a matter of supreme importance in life.

Violin instruction has been continued, and nearly all the students are endeavoring to acquire some facility in the use of this instrument. We also have established weekly, two hours of singing practice in the native lyrics. The students have made decided progress during the year in this department. We hope in various ways to stir up as far as possible the musical talents of the students and to prepare them to largely use the divine art of song in fu-



ture years among their people. Their progress in this department has encouraged us not a little.

The Monday evening conferences with the missionary at his bungalow, with occasional tea-parties and socials, have been continued with unabated interest. The opportunity of thus meeting all the students and discussing with them current events among the leading nations of the world during the current week is an opportunity which we appreciate and is also a no small means of culture and of a broader vision to them.

During the year we have been favored by the visits of several missionaries and others who have given a number of lectures and addresses, more especially with the view of quickening the spiritual life of the students. They have been very helpful and I feel grateful to those who have thus aided us.

It is unnecessary to mention that constant effort and thought is expended to render this course of education a spiritual as well as an intellectual stimulus to all those under our care. With this in view, prayer-meetings and devotional Bible readings are conducted and encouraged among them. And the needs of the heart are in many ways held up before them as paramount. Not a few of the students have evinced increasing spiritual appreciation and alertness during the year. Active work for non-Christians has been conducted throughout the year, both by means of regularly organized effort and by occasional itineracies. To the conduct of the former work every Wednesday afternoon has been entirely devoted. We all meet at 2 p.m., in the Hall whence after prayer we proceed in parties to the villages assigned for the day. In this way each one of the 25 or more villages within four miles of Pasumalai, has been reached and addressed several times during the year.

In no department of our work is one more impressed with the stolidity and moral inertia of the people than in this. We endeavour to attract and win them by the elo-



quence of address and song, by tracts and books and large Sunday School pictures, by violin, concertinas, cymbals, and magic lantern. But while not unmoved or unbenefited, it is most difficult for them to break with their past and openly accept our faith. But we toil on in faith and in hope that the harvest is near.

We have also conducted six itineracies during the year; embracing forty-three encampments and including an aggregate of 600 days' work. During these days we addressed nearly 44,000 people, and distributed thousands of tracts, gospels and gospel portions.

My assistants on the Seminary staff have been very faithful both in the conduct of class studies and in village work during the year. In the direction of this work I have to thank all those good friends who have so opportunely sent their offerings without which the Seminary would have been seriously crippled. I am also grateful to friends, especially to C. E. Swett, Esq., of Boston for their kindness in furnishing me with a goodly number of useful books whereby I am able to supply the graduating class each year with a small and useful library with which to enter upon life's work.

There are few things more sad and discouraging in connection with the work of our catechists and pastors than their meagre libraries from which little nourishment can be gained and little breadth of vision acquired. In all the aid and sympathy received from Christian friends in the far off land, the missionary feels doubly grateful—not only for the help obtained but also for the bond of Christ-like sympathy thus created and the earnest prayers which accompany the gifts for us and our work. We close our year's labor with a renewed assurance that we could not be engaged in a better or a more Christian work. To train men to enter into the Lord's harvest; to so guide them that they may hereafter garner many sheaves therein, is truly an opportunity and a responsibility, both great and precious."

General Bible  
Examination.

The mission has arranged a competitive Prize Bible Examination for the catechists and teachers.

The course marked out for the coming year comprises the Prophecy of Jeremiah. The examination will require a careful analysis of the book, chapter by chapter, the historical settings, "Biblical Theology," including such subjects as "Judgments of God," "Idolatry of Jews," "Mission of the Prophet," "Doctrine of Sin," "Doctrine of Hope," &c.

By such a course carried on from year to year systematic Bible study is secured on the part of agents, and their efficiency in work is increased.

While the meeting is not strictly an educative agency it is most useful in many ways in quickening the intellectual as well as the spiritual life of the agents. For two days each month all the helpers of each station assemble with the missionary and hold a sort of missionary convention. In these meetings reports of the month's work are heard; methods of conducting station work are discussed; consecration and praise meetings for Bible study are held.

Mr. Vaughan in writing of the usefulness of these meetings says:—"For several months we have been giving special attention to the subject of the spiritual life of the workers, and as a result, a desire for something better than they had was given to them. Accordingly, in the place of the regular monthly meeting for October, we had a week of special services and Bible study. Mr. V. S. Azariah of the Y.M.C.A. was with us and conducted the services. His work was blessed to the deepening of the spiritual life of many of the catechists and teachers, so that a new tone has been very apparent since then. On the occasion of the day of prayer for India, so earnest were the prayers, and so desirous to pray were nearly all present at the duly appointed meeting that another meeting was called at the bungalow at 7.30 in the evening. Once more the spirit of prayer came down upon us in a marked manner and

before we parted about half of those present agreed to give a half hour each day to prayer for a very special work of Grace in the hearts of God's people and among the Hindus of this station. At the next opportunity the catechists from the villages joined us in Manamadura so that at present there are between 25 and 30 persons at least who are daily praying for a revival of God's work in our midst."

Mr. Chandler describes a monthly meeting in the Madura Station as follows:—"The first of every monthly gathering is a prayer-meeting, and I have led it myself and improved the opportunity to bring before the minds of the workers some special application of truth appropriate to the time and circumstances. My fellow-workers have been very responsive to my efforts in this meeting. Another advantageous exercise has been the analysis of text for preaching. The men have taken pleasure in doing it, and have thereby been prepared for appreciating thoughts given to them by the missionary. Another beneficial exercise has been the writing and reading of historical essays on the different congregations in turn."

Dr. Chester says, "Our pastors, catechists and teachers are together for two days each month, for their monthly meeting. The meeting we hold on Thursday evening, has been for the past two years, a very interesting one. A special subject of general interest, is chosen and short addresses made by the pastors and catechists. Time is also given for short prayers. This meeting has grown in interest and is very profitable. For a few months past, we have had each Thursday morning a prayer meeting of an hour and a half when the entire time has been given to short prayers, each one present taking part; special subjects for prayer being suggested by the missionary. No time has been occupied in addresses. This meeting we have found very inspiring and we will continue it."

### 3. MATERIAL CONDITION.

With the hope of guiding our Christians toward better-

Industrial School. ing their material condition and of hastening the time when the native church shall become firmly established in self-support, Mr. Holton in 1897 opened an Industrial School. On Mr. Holton's departure to Ceylon in June, the mission placed Mr. Vaughan in charge of the school. The following is his report for the present year.

"We have now nine boys studying in two classes. To teach these there is a head master and two other trained carpenters. This makes a total working force of 12. But they have not been able to fill orders as fast as they come in. Chairs, tables, cup-boards, boxes, cots and bullock coaches are found on our order files, besides numerous other articles. The first important event after the return of the school to Manamadura, was the arrival of the machinery hand and foot power, which Mr. Holton had ordered from America. A circular saw-table with several attachments for different works; two wood turning lathes; a drill for iron or wood and a fine set of taps and dies, have been very useful.

The plan upon which it is run is briefly as follows:—Boys are taken either free or on payment of a fee of two rupees per month. The free boys work at such work as they can do eight hours per day, while those paying fees, work only four, the other half day being spent in the boarding school classes. Of the nine boys at present on the Rolls only one pays the fee. The method of teaching adopted resembles that by which an apprentice learns his trade. The boy learns one thing after another by actually doing it, beginning with the most simple, and increasing as he is able, to do the more advanced occupations.

The school is a duly recognized Government aided institution which has therefore to conform to certain requirements and submit to periodic inspection by Government officials. The present extent of Government aid is a grant of one-third of the salary of the teacher; or Rs. 84 per year. The school is useful in that it prepares a band of boys who may be more clever with their hands than they

are with their heads, to make a useful and honorable living. It also adds one more to the very limited opportunities which our Christian boys have of making an honest and an independent living; and by so much the more hastens the day of self-support of the native church.

The school needs more accommodation. A building 12 ft.  $\times$  48 ft. has been built at a cost of about 80 rupees since June; but another, a little larger is urgently needed to house the machines we have. A building such as is needed can be put up for about Rs. 150 (\$50). Having already a good start toward a machinery plant it becomes not only desirable but almost a necessity to add one more to make those we have work at their best. An application has therefore, been made to government asking for a grant of something over Rs. 300 as a half grant on the cost of needed machines and tools. It is earnestly hoped that the remaining Rs. 300 may be secured. With such need supplied I feel confident that the school would take an important place as a means of developing the thrift of the Christian community and indirectly, if not directly, repay in time rupee for rupee all it costs to establish it. The outlook is hopeful. We need a little help at the start. The school profits by an endowment of rupees 800, through the kind interest taken in industrial work by the Rev. J. E. Tracy, D.D., who placed that sum on deposit for the benefit of the school early in the year.

#### WIDOWS' AID SOCIETY.

This society was established in 1864. During the period of time since then, 383 persons have joined, and of these 212 are at present members. 19 joined during the last year. 58 widows and families of orphans are now receiving aid and the amount that is paid to them during a year is Rs. 1,860. The object of the society is to afford pecuniary aid month by month to the widows and children of its deceased members: and, when none such are eligible, to aged members themselves.



## PENSION FUND SOCIETY.

A few steps have been taken towards the organization of this society in the mission. Many things conspire to make such a society a great desideratum and the mission realising this fact is anxious to establish and successfully conduct a fund which may be a blessing and a substantial relief to those native agents who have served it for many years, and whose declining years are marked with feebleness. The chief initial difficulty is, of course, the securing of necessary funds to establish it on a satisfactory financial basis. The Widows' Aid Society of the mission which is now financially vigorous, has made a grant of Rs. 5,000 as nucleus fund for the proposed society. We trust that further aid may soon be forthcoming for this much needed movement.

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## II. WORK FOR THE NON-CHRISTIAN COMMUNITY.

### 1. EDUCATIONAL.

The Madura Mission believes in education as an evangelizing agency. There was a time when Hindu Schools. much of the educational work of the mission was discontinued. But it was taken up again as one of the very important influences for reaching the non-Christians. Neither educational, nor medical mission work can show large results in conversions. But that they are both most powerful in influence is not to be doubted.

Father Burnell, who was for many years a faithful and efficient missionary in the Melur Station, was once attacked and beaten after preaching in the streets of Melur. The falling of a sacred pot from the head of a man walking in a hoathon procession that was passing, was supposed by the ignorant people to have been brought about by Mr. Burnell. During the time when Mr. Gutterson had charge of this station, Hindu schools were vigorously carried on in the village and a pleasant friendship sprang up between

the missionary and the village people—a friendship that continues to this day. All the better educated men now in the village have been educated in the mission day school for Hindu boys. Their cordiality makes it delightful to move among them. They know the truth and many of them believe it even though they have not yet accepted it. They now understand and honor the missionary as well as the native Christians; and in these days such an occurrence as beating a missionary in the streets of Melur would be impossible.

The old members of the school have been recently gathered out of the bazaars and organized into a reading circle under the guidance of the Melur pastor. The papers for which they subscribe are all religious papers. In addition to this they have occasional lectures by missionaries and others. But, best of all, an inner circle of these members has been organized into an associate C. E. Society with a pledge which enjoins on them regularity in attendance on the C. E. meetings and a promise to seek and follow the truth. These meetings open with the singing of a Christian hymn, the reading of Scriptures and prayer. They close by all joining in the Lord's Prayer and singing the Doxology.

Mr. Elwood testifies in no uncertain words of the value of Hindu schools. He says:—"Some of the village schools under my care are composed almost entirely of Hindu and Mohammedan children. I was not always of the opinion that money spent in teaching Hindu children was wisely spent: but since I have seen what the Lord will do when they are loved, sought and taught in the name of Jesus, my mind has entirely changed. I really see no work for Hindus that is more fruitful or permanent in its results. A converted child is worth more to the Christian cause than a person converted in adult years, for the reason that the child has opportunities and means of development that the older person can never have. A year ago the work of the Spirit was seen in one school, but this year in three. In one school boys, who more than a year ago chose

Christ, have served Him under difficult conditions. In the Palani Hindu boys school, towards the close of last year a prayer-meeting was started. Many of the upper class boys became deeply interested in their spiritual welfare and many learned to pray. One boy seemed to be specially gifted in prayer. The words came readily and his thoughts were correspondingly deep. The thought of his own and his parents' sin seemed to be a burden on his heart and he, confessing, came to Jesus for forgiveness and a new heart. He used often to come to the bungalow to pray and sometimes brought with him another boy. Those seasons of prayer and reading the Bible were occasions of precious fellowship, and the remembrance of them will not soon fade away. Another boy frequently came to pray. He was connected with a family of priests, and he seems to have been set apart to the same life. But when he began to pray his cares of the idols and worship of them ceased. Much prayer was offered for him that he might be saved. But fellowship with both these boys is interrupted now for a season, for on the same day last April both of them were attacked by cholera and before the day was closed both had departed, I trust, to see and be with the Saviour whom they chose. Their death has been a means of grace to other boys in the school. For the last six months very few days have passed when there have not been Hindu boys at the bungalow for the one purpose of reading the Bible and praying, and among them all, the most faithful one has been the little boy who was brought here by his friend who died. This boy's development as a Christian has been remarkable, for he has been taught of the Spirit."

Mr. Perkins writes:—"In one of the villages of this station there is a faithful catechist who has suffered much for his profession of Christianity. He was a man of some means when he left Hinduism, he is a poor man now. Some rich and influential Hindus living in a neighboring village, were so anxious to have their sons study that they allowed them to attend school under this catechist, feeling confident that they could overcome any influence that

might be exerted on the boys in favor of Christianity. They little knew the power of God's word. The old man faithfully taught the school attended by only twelve or fifteen Hindu youths whose ages ranged from thirteen to seventeen years.

Months passed by and the word of God commenced to take effect. The boys began to question the teachings and the senseless ceremonies of their religion. They stopped many of the practices of the heathen and only went to the temples when actually forced to go. Not only that but they commenced to worship the Lord Jesus as God, and as they could not do this in their fathers' houses, they fixed a time in each week when they would steal off into the jungle and hold a prayer-meeting. This little meeting has been going on for years.

Recently when the missionary was to preach in a village three miles from their place, they came to hear and talk with him. At the close of the service a long and earnest conversation was carried on between the missionary and the chief spokesman of the young men. He was about seventeen years of age, the only son of a very rich father. He said that he believed firmly in Christ. That he would have nothing to do with Hinduism, but that if he came out publicly and confessed Christ, his father would disinherit him, his caste people would drive him out and far away from that section of the country and he knew not where to go. There was a marked similarity between his case and that of the rich young ruler who came to Christ; and the missionary appreciated the position and the difficulties of that young ruler in the Biblical story, as never before.

The young Hindu was perfectly genuine in his earnestness and desire to become a Christian. He had nothing to gain as far as this world is concerned and everything to lose by becoming Christian. This was no sudden or impulsive move; but the growth of years of Christian training. Alas! he could not take the final step but continues with his companions, a secret believer in the Lord Jesus, and the secret meeting in the jungle is still kept up."

## MADURA HIGH SCHOOL.

Mr. Herrick reports as follows:—"The close of another year finds the Madura High School slightly stronger in numbers than last year and with a staff of teachers somewhat improved in efficiency. The school has justified its existence many times over, both by its success in fitting its pupils for work in higher institutions and especially in its influence upon character.

Without this influence it would not be worth supporting as a mission institution; but with it, its possibilities for good are very great. One of the teachers said to me with reference to the boys who had been under Christian influence a long time;—"Why sir! by the time they get into the sixth form they are Christians!"

Although the attendance in the school as a whole has increased, there has been a falling off in the upper classes, in which the highest fees are paid, with the result that the total of fees collected is much less than last year. A slight increase in Government grants has been offset by the decrease in the appropriation from the American Board, so that there has been nothing to meet the deficit in fees, but the most rigid economy in all departments. One teacher on a high salary was dismissed, although he had done nothing to deserve such treatment, and his place supplied by a cheaper man. Mr. Wallace has continued to relieve me from the teaching work; and by his appointment to associate charge of the school in September he is now in a position to relieve me still further in matters pertaining to the internal management of the school.

He says:—"The High School has followed the usual programme and method of former years. The Tamil and English Improvement Societies have held their anniversaries. The Tamil Society has raised about Rs. 80 towards a Tamil Library to be the property of the school for the use of the society. The English Society held a very successful prize-speaking towards the end of the year, at which B. C. Smith, Esq., the Assistant Collector, presided.



In religion about 75 per cent. of the boys are Hindus, of which about 40 per cent. are Brahmins. The remaining 25 per cent. is equally divided between Christians and Mohammedans. It is hardly necessary to say that the large majority of the boys do not come to school seeking Christian influence, but are hostile to it. Many in the upper classes have gone through the Bible training in the lower classes, and have become reconciled to it. But some who have entered the higher classes from other schools have been very bigoted in matters of religion.

The boys are made to understand from the first that the Bible study is as much a part of the regular work of the school as any other subject, and that it must be faithfully attended to. In the upper classes every boy is required to possess a copy of at least the four gospels in English and to refer to it every day in the study of the lessons. At the same time the effort has been made not to make it a disagreeable compulsory thing, forcing their minds towards Christianity. The religious interest has held the first place though the effort has been made to disarm prejudice. The interest of the boys has been towards the study of the Bible as a necessary part of a good education, and to Christianity as a fundamental factor in modern civilization. The good effect of this is seen in the large voluntary attendance at Sunday school, where the teaching is similar to that of the daily Bible lessons. The average attendance at Sunday school has been 120 throughout the year, about 87 per cent Hindus and Mohammedans. A Sunday school anniversary was held Nov. 20, Major W. F. Thomas, M.D., presiding. Prizes were also given for good work in the final examination of the Sunday school.

The prizes were largely the gift of the C. E. Society of "Bethesda Church," Brooklyn, N. Y., and the school wishes here to acknowledge its gratitude to that society. The gratitude of the school is also due to a friend in Sheffield, Mass., for the gift of English Hymn Books which have been in use during the year and to Rev. E. P. Holton for the use of a "Baby organ."

The success of the school in passing candidates at government examination is commendable. A table showing the percentage of passes to failures is appended.

Department.	High School.	L. Secondary School.	Primary School.	Book keeping.		Com. Correspondence.	
Grade.	Matriculation. Dec. 1897.	Lower Second'y Dec. '97.	Primary. Dec. '97.	Intermediate.	Elementary. April '98.	Intermediate.	Elementary. Ap. '98.
No. Sent up.	28	14	7	4	16	3	15
No. Passed	16	11	7	3	13	1	10
First Class.	...	...	...	...	5	1	2

## 2 MEDICAL WORK.

Dr. Van Allen's Report:—"The mission medical work in Madura has been definitely divided now for some time into the Work for Women and Children, and that for Men; each department being housed in separate Hospitals. These two Hospitals, standing nearly opposite each other at the eastern edge of the town, make a complete work and are the scene daily of much activity. The Hospital for men is under my charge. At the end of last year we occupied our new hospital building. Accommodation has been much enlarged, the number of patients has increased, and the year has been a pleasant one in nearly every way. The number of patients received into the hospital as in-patients has been 327, which is an increase of nearly one hundred per cent. over the number received as in-patients during the year when we were in the old hospital.

The number of out-patients has increased this year over last from 14,000 to 19,612. These are patients coming for the first time. The total number of out-patients (new and old cases) were respectively last year and this year, 28,000



PREACHING TO THE PATIENTS, MISSION HOSPITAL, MADURA.



and 36,257. One of the great pleasures of the year has been the using of our new glass furniture in the Operating Room. Before we moved into the new hospital we were quite unable to do any satisfactory antiseptic surgery owing to the unclean state of the old hospital. But now, with our antiseptic glass tables and other absolutely clean surroundings the rapid healing of wounds after an operation is almost marvelous. Our record case is that of a man who, after amputation of the leg through the calf, went home in nine days, the wound firmly healed. A number of other severe cases have done nearly as well.

In the matter of nursing we have been able to systematize our work more than was possible hitherto. We now have a regular day nurse and a night nurse. These nurses are two compounders who have shown some tact at nursing. They have been taken out of the compounding room and given this work at a slight increase of pay.

The total expense of conducting the work of the hospital for the year has been Rs. 6,000. Of this sum patients have given as thank-offerings Rs. 2,000. It is noticeable that almost all thank-offerings have come from surgical cases. The matter of self-support has not escaped our attention. We hope soon to be able to take a long step forward in this matter. We are inviting annual subscriptions from our patients and the outlook is good. This plan will no doubt cause a falling off in thank-offerings, but it will undoubtedly increase the total income of the hospital.

The religious work is carried on vigorously. The hospital evangelist spends his whole time with the patients—first with the out-patients who have gathered and are waiting for treatment, and after these are attended to, he spends his time in the wards. A photograph of a preaching service is here reproduced.”

Dr. Chester's Report:—"In the year under review, there were treated at the Dindigul dispensary 12,149 new cases and a total of 23,898 cases, including those who had come two or more times. Of the new cases, 8,157



were medical cases, 2,956 surgical cases, 272 both surgical and medical, and 769 cases of vaccination performed by the municipal vaccinator. There were 166 in-patients and 125 maternity cases.

Among the patients were 73 Europeans, 105 Eurasians, 3,636 Native Christians, 1,282 Mohammedans and 7,053 Hindus. The patients came from 721 different villages. While we have to treat, during the year, all the occasional types of disease, yet it has been most noticeable that we have had an unusually large number of cases of fever and dysentery.

For some months, at the close of the year, we have given the services of one of our hospital assistants, to special plague duty, watching at the Rail Road Station for cases of persons alighting at Dindigul who had come from plague infected districts, noting their state of health at the time, and keeping such under inspection for a period of ten days. Thus far no real case of plague has been brought into Dindigul. For a few weeks at the close of the year, as has been the case in a number of dispensaries in South India, the attendance of the patients was decidedly diminished, owing no doubt to fear, on the part of many of the people, of compulsory inoculation.

At the close of another year, I desire to thank the Dindigul Taluk Board and the Dindigul Municipal Council, for the grants they have kindly given towards the general expenses of the Dindigul dispensary. I would also convey my sincere thanks to all the kind friends who have given donations to the dispensary."

Report of the Women's Hospital by Dr. H. Parker.

"The Medical work of the Women's Hospital in Madura has increased this year, chiefly in the dispensary department where the patients number 5,500 more than last year. Calls to the houses have been much more numerous and it has been a pleasure to visit in several Mohammedan homes. The following table is a summary of the years work :—

ITEM.	1898.	1897.
New Out-patients ... ..	16,092	10,495
New In-patients ... ..	262	148
Labor Cases ... ..	59	45
Perscriptions Written ... ..	35,660	21,092

Out-patients include:—

1. Europeans and Eurasians.	62	...
2. Mohammedans ... ..	883	...
3. Hindus ... ..	10,886	...
4. Native Christians ... ..	4,261	...

As to the evangelistic side of our work. The two Bible women have talked with the dispensary patients and held morning and evening prayers in the different hospital rooms. Our woman compounder has led a morning service in the waiting room, though at no time are all the people there together, and two of the nurses have shown a readiness to pray in the houses. But our relations with most of the patients are so brief that we cannot tell what impression is made. The women who come to the dispensary often wish only to get their medicine as quickly as possible and go away, so they avoid the Bible women. The most definite results are seen among the in-patients. A woman of the shepherd caste said that she believed on Jesus as her Saviour, and gave a small offering to the church. Another widow has returned three times to repeat the Bible verses that she learned here. She says that she will never worship any but Jesus.

A widow of the religious mendicant class came saying 'though I have stretched out my hands to many gods and given them fine offerings they have not healed me at all, now we will see the power of your god.' She did improve and declared that the God of Christians was the true God, and asked what things she needed to learn before joining the church. She went away promising to follow Christ. In this way about one woman per thousand has privately expressed a belief in Christ, though there has been no public confession."

### 3. READING ROOMS.

In Melur the Lyceum which was established by Mr. Gutterson, has been revived. Its members numbering 35, consist of the English speaking Government officials and clerks connected with the police court or cutchery and our English speaking Christian teachers. The books which were given by Andover friends for this purpose have been added to from the publications of the Christian Literature Society, so that our present library consists of more than 300 volumes. The members are making good use of the books. Each member pays a monthly subscription, and the money thus obtained is invested in papers and magazines for the use of the members. Such papers as "The Scientific American" "The Graphic" "The Madras Mail" are subscribed for. Occasional Lectures and readings keep up the interest of the members. While this is of no great value as an evangelizing influence, it cultivates a cordial friendship between the Native officials and the missionary and native Christians, and gives opportunity in a quiet way to witness for Christ.

### 4. EVANGELISTIC.

It is generally admitted that evangelistic work is the most fruitful in accessions. In strengthening and maturing character, the church and the school are potent.

There are many discouraging things connected with the evangelistic work; but there is also so much of promise that our working force of catechists ought to be greatly increased.

Street-preaching is very interesting work and is generally acceptable to the people. It brings novelty into their monotonous village life, especially when accompanied by the Magic Lantern. One evening the Melur missionary together with two catechists preached, by using the Magic Lantern, to a crowd of 500 villagers until 9.30 at night. As they left that village and started home, they were start-

led to see the road in front of them blocked from hedge to hedge with men apparently waiting for them. The missionary thought "now we have fallen among robbers." But no, they were a band of friendly men from a road-side village, who had come out to urge them, even at that hour, to come and preach to them in their village.

The Itineracy is the work of sowing the seed broad-cast.

Itineracy.

Last April Dr. Jones with 20 men from the Theological Seminary joined the missionary and catechists of the Melur Station for an itineracy in the station. Like an advancing army the company of workers moved along a strip of country six miles wide and fifty miles in extent, preaching to 25,000 hearers. At the same time 18 women of Miss Swift's Training School itinerated from Melur in the opposite direction preaching to more than 10,000 hearers. So that in ten days time, more than 35,000 had listened to the Gospel message. The total number of hearers on the six itineracies held in the Melur Station during the year aggregated more than 45,000. Everywhere the people heard the word gladly and if we could have evangelists enough to cover the field and follow up the work it would seem that great numbers could be gathered in. On this itineracy one man said "No, if I buy your Bible I will have to obey its teaching and its standard of morals is too high for me." Another man said, "Don't hurry us. We are becoming Christians step by step. What you preach is true and we will all become Christians after a while."

Mr. Perkins says:—"The work done in this station has brought the Gospel to almost every town and hamlet within the boundaries of the field. It is not, however, to be understood by this, that all the people in these towns and villages have heard a complete and clear presentation of the truth. Nearly all know that there is such a personage as Christ, and that the people called "Christians" worship Him.

A much smaller number have heard the outlines of the plan of salvation, though they do not comprehend it in all

its significance. A still smaller number have an adequate idea of the meaning of the Gospel message but deliberately reject it. But there is, I rejoice to say, another class who numbering less than either of the foregoing, believe and are added to the church."

Mr. Hazen speaks of the profit a missionary gains by the itineracy in the following words:—"The glad news of salvation was proclaimed in 348 separate villages to 20,231 hearers. Almost invariably the message was received with respectful attention and sometimes with eagerness, especially by the women. Seldom was there any opposition or desire for dispute. Only once were we stoned. Sometimes so eager were the people that they would repeat the name of Jesus four or five times so as to fix it in mind. One man wept when we preached about Christ and another asked us to teach him how to pray. One who had been a violent opposer listened in silence till we had finished, and then purchased one of each kind of tracts in hand.

A plan has been adopted by Dr. Chester by which he secures concentrated effort in itineracy work. He says:—"While devoting as much time as possible to the work of the itineracy, I have been trying, for about half of this year, another plan, for direct evangelistic work in the villages. I have had three or four sets of catechists, two catechists in each set, visit together the villages within five miles of their homes. The special objects of these visits, has not been to preach to large gatherings of people, but rather to seek out those among the villagers who have shown themselves friendly and speak personally with one or two of these at a time, bringing the matter of their accepting Christianity directly home to them. And a part of the plan is to have frequent talks with the same persons, and to urge them to become Christians."

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### III. WOMAN'S WORK.

Woman's work fills a large place in the Madura Mission.



There are five more women than men among the missionaries; and of the 577 native workers, 199 or a few more than one-third are women. Medical work for women has already been reported upon. It remains to speak of educational and evangelistic work only.

As a complement to the Hindu Boys Schools, in each mission station may be found at least one Hindu Girls School. These schools are most useful. It is undoubtedly true that women are the conservators of religion; and as long as the women of a nation are steeped in superstitious ignorance, a superstitious religion will flourish. It is a fact that very many of the educated Native gentlemen are chained to the old religious forms and ceremonies by the women of their households. It is also true that these same gentlemen are now beginning to desire wives who know how to read. Now almost the only schools that are carried on systematically for girls, are carried on by missionaries, and the rising generation of educated women will be mostly women educated under Christian influence. This is an immense gain. Even if many do not become open Christians the good knowledge they obtain of the Bible and Christian morals is most powerful in all their after lives. Mrs. Vaughan speaks of the Manamadura Hindu Girls School in the following words:—"This year has been a peculiarly trying one. Instead of an increase in numbers on the rolls, we must report a decrease. In August the teacher died and although she was succeeded by an able teacher her death affected the school for a time. In the examination every pupil passed creditably, showing that the departed teacher had discharged her duties faithfully. She used to gather a good part of her pupils Sabbath after Sabbath both to the morning service and the Sabbath school where she taught them the lesson. That they loved their gentle teacher was very apparent in the way they gathered about her, and in their obedience. I find many of the former pupils of the school among the women who are reading with the Bible women."

Mr. Perkins says:—"The seed sown in the little hearts

sometimes springs up. A Hindu woman was recently brought to the bungalow by one of the Bible women. She wanted to buy another Bible as her old Bible had been worn out. She had never been seen in the church and her face was unfamiliar to the Christians. She came to talk and pray with the missionary. It seemed strange that a high caste woman of this place should want a Bible and wish to talk about Christ. Ten or twelve years ago she was a little girl attending the Hindu Girls School in the mission compound. She was married when twelve years old and came no more to the missionaries. Her married life was very unhappy, but she had a Bible which was her help and consolation for many years; and now in the absence of her husband she comes for another Bible. She is not numbered among us, lives in the midst of Hinduism and has nothing to do with the Christians, but we rejoice that our Hindu Girls school was the means of introducing her to God's word which she now finds so precious in her unhappy life, and we dare to hope that though her name is not on our church roll here, it will be found among the names that are written in heaven."

There are five large Hindu Girls Schools in Madura town. These are under the supervision of Miss Barker. She reports:—"The total enrollment is 490. One of these schools is for Mohammedan girls. In this school a second teacher has been added this year. This makes thorough work more of a possibility. Daily Bible lessons have been conducted in all the schools and Sunday schools have been well attended by the pupils throughout the year. Many encouraging results have been noticed among the children as the result of Bible training. Many of the children have refused to worship idols and are worshipping the true God. While some fear to have it known that they pray and read the Bible, there are a few who are quite fearless, even at the risk of persecution.

For some months we have followed with anxiety the trials of a young girl. She shows evidence of a real faith

in Christ ; by patience under bitter persecution brought about by her mother who is wickedly trying to force her into a life of shame. The mother finding that the Bible woman and other Christians were exerting an influence over her, moved to some village as yet unknown to us, and we can only commit the helpless one to Him who is more than able to keep her from sin.

One event that will make the year memorable is the erection of the new North Gate school building in which the annual examination has just been held. The old building has for so long been inadequate to our needs, that it is with thankfulness that we are able to enter one so pleasant and commodious. The building was opened on the third of December and the annual examination was conducted there on the sixth. It is hoped that the coming years will see a still larger growth. The school is situated in the midst of homes where live many lawyers, from the Brahmin, and other high castes, many of whom value to some degree an education for their daughters."

The mission is putting forth another effort to reach the  
Bible Women. Hindu women through the work of the  
Bible women. This work grows out of

the fact that so small a percentage of Hindu women know how to read and that a few of them desire to learn even though they may have reached the age of maturity. There is something pitifully sad in seeing a woman of 36 years struggling to master a lesson she should have learned at six. But there is also satisfaction in the fact that some among them are dissatisfied with their empty monotonous lives and so much desire to learn that they are willing to struggle over the rudiments of the reader. Each station has two or more Bible women under the supervision of the missionary's wife. The method of work is as follows:—The woman who desires to learn to read is visited daily by a Bible woman. She receives instruction in the A, B, C's of the language and this instruction is continued from year to year until, if she proves a woman of sufficient determination, she learns to read with considerable ease.

From day to day, as the Bible woman teaches her, she also gives her a course of instruction in the Bible. Beginning with the creation, she is taught how sin entered into the world and finally how Christ came to save from sin; so that by the time a woman has learned to read she has gotten a fair knowledge of the Bible and of Christianity. Of this work Mrs. Chester says:—"There have been some interesting occurrences in connection with the Bible woman's work. A heathen woman recently came to our Thursday evening prayer-meeting for women, bringing with her a thank-offering. She asked an interest in our prayers and stated that she was desirous of becoming a Christian. She had previously been very ill, and she claimed that her recovery had been in answer to prayer.

There are many open doors in Dindigul, but the laborers are few. Two or more Bible women, sent of God is what we are asking for at present."

Mrs. Tracy says of the Hindu women under instruction in the Periakulam Station:—"The workers among them are pleased to observe them growing into nobler character and brighter lives." Of the Christian women she says:—"The endeavor made by volunteer workers calls out my daily appreciation. I can but trust that the Master has laid upon their heads the hands of invisible consecration. They have gone two by two into the homes of various castes of Hindus carrying the Bread of Life."

Mrs. Hazen reports:—"As the Bible women's work has been organized more recently in Aruppukottai than in some other places, its progress can best be noted by comparing it with work done hitherto. At the close of 1896 only two pupils had learned ten Bible verses each, the remainder not having learned more than five or six. It was honestly believed by the pupils and their instructors, that the undisciplined minds of the women could not retain more than that number. Now it is exceptional for any pupil to recite less than ten, and many have learned more than fifty, while the minds of a few have expanded so as to retain and recite more than eighty verses. Two years ago, not



one pupil had learned a Christian hymn. 'It is not our custom for any but temple dancing girls to sing. The people in the street, and the people in the surrounding houses will hear and speak reproachfully,' were the objections urged by pupils and their husbands. Now 208 women have learned from one to sixteen hymns each, and the pleasure with which they sing the gospel, is only equalled by the pleasure with which many listen. The same progress is noted in all the lessons. One hundred and four have learned the Lord's Prayer, 75 the Apostles Creed, and 49 the Ten Commandments during the past year. The women are taught to repeat the Bible stories without being questioned, so that they may be able to tell them to their friends. All this besides the regular reading lesson, and the Catechism on essential Christian truths. I am glad to report 54 Christian women under regular instruction. I wish the number were many times larger, for there is still gross ignorance concerning the simplest Bible truths among the village women whose husbands are Christians."

Mrs. Herrick says:—"Two of our Bible women in the Batlagundu Station are graduates of the Bible Training School in Madura. They show the good results of such training, being courageous, ambitious and able to overcome difficulties. The Bible women report that the women who are reading have made decided advance over last year in their knowledge of Christ and in their offerings to the church."

In and surrounding the town of Madura a large work is prosecuted. Miss M. M. Root is superintending a body of 17 Bible women who are carrying on work in the villages surrounding the city. She writes of this interesting work as follows: "The gospel has been carried into 3,749 separate houses. The number of pupils enrolled during the year has been 1,005, who live in 72 different villages. The work seems very near to the hearts of the Bible women, and

Village Bible  
Women.



now we ask ourselves what has been the character and what the results of their work?

They have presented the Gospel to the villagers in a variety of ways. They meet the objections of men with plain gospel truths, and point out the advantages of encouraging instead of hindering their wives and daughters in their lessons. They gather their pupils about them to teach the Bible lessons and enter sympathetically into the home life of each one. As to the results, we cannot say that all opposition and distrust have been removed, but we can say that much more interest in the Bible message has been manifested and fewer objections raised. The Bible women have shown great tact and good nature and usually secure a hearing. Altogether we have a number of women and girls who not only are reading the Bible intelligently, but who are becoming convinced of the falsity of their own religion and are reaching out after something else. We pray that the Holy Spirit may speak powerfully to such and lead them out into the full light."

In the city of Madura itself the work for Hindu women which was so well organized under Mrs. Capron has grown most extensively. Miss Swift who now has charge of it, in speaking of the great opportunity that lies open to the 16 Bible women under her, says:—"An earnest Christian woman, upon coming into such a town as Madura and viewing its crowded streets with their throngs of human beings and the evidences of idolatrous worship on every hand, would naturally turn in thought to women and desire to know what is being done here for their redemption. Five schools for Hindu children have on their rolls 490 of the little girls that play in multitudes in the open streets of every part of the town. But 490 children out of a population of 87,000 is but a small proportion of those of a school going age. The great majority of the women are quite outside the influences of both school and church. If we say that half the population are women and girls we have then more than 40,000 of whom perhaps one in three is of an age to profit by instruction. At the very

lowest possible computation then there are more than 13,000 adult women in Madura city to be reached by the Bible women. To meet this need there in the city 20 Bible women of whom only 16 are under my direction. Of these 16 only one has had an education above the Primary grade. In America usually a child of ten or twelve years of age will have completed the studies which correspond to the grade of education possessed by most of the workers among women in this mission. In measuring up the results of our work this must be steadily kept in mind. We must not expect finished results in the work of these women such as we would expect in America as the result of the combined influences which make up the Christian atmosphere at home. Finding the conditions as they are I have realized that we are attempting a stupendous task, and that the magnitude of it is but faintly realized by the body of Christian believers whose high privilege is to hold the ropes while we descend into the well-pit of heathenism to search for and bring to light the treasures hidden in darkness. With the best education and highest developed character the work that can be done by 16 women is necessarily limited. The sad thought of our hearts as we compare the smallness of our achievement with the greatness of the need, is but increased with the realization that we are seeking not merely the temporal welfare or the civilization of the women of India, but their eternal redemption. We have been urged on by the sense of the imminence of their danger to accept a large number of pupils, using the opportunity afforded by their desire to learn to read, to give them regular Bible instruction. Bearing in mind the great difficulty of imparting instruction to a number of such women scattered over a large town, we have felt that 1,276 pupils gave the Bible women a heavy work; but they have added to this a variety of labors. 1,942 houses, in addition to those of regular pupils, have been visited for the purpose of holding evangelistic meetings. Several days have been spent in tent, aid has been rendered in Sunday schools for both Hindu and Christian children.

The pathetic scenes when one of our elderly Bible women bade farewell to her pupils as she was leaving us, gave evidence of the hold she had upon the affections of those she had been instructing. They brought their babies for her to bless and clung to her as she went away reminding her of many things they had prayed about together, and begging her never to forget them. The ministry of the Bible woman is a humble one, but such scenes make us feel that it is one fraught with much blessing.

The first six years of my missionary life were spent entirely in work for Christian girls and women, and the second six years have been equally divided between work for Christian women and evangelistic effort for Hindu women. I spend three hours a day in teaching the Christian women and this gives me an intimate acquaintance with their minds. Then the work of the afternoon takes me out into the Hindu community affording me ample opportunity to observe the life of these women and to become acquainted with their minds. And in the remarkable and daily contrast between them and the Christian women lies one of the special encouragements of the work I have in hand. The world in which the Christian woman lives is a different world from that of the Hindu woman; and while to the outward eye there may not appear to be a great difference, the Christian woman is mentally and spiritually far removed from her unbelieving sister."

#### LUCY PERRY NOBLE BIBLE SCHOOL.

"This school has just completed the sixth year of its existence. It was established to meet the need of more systematic Bible study and training for Bible women, and teachers. Altogether 52 women have entered the school, of whom 25 have finished our prescribed course of study. Four hours a day are spent in systematic Bible study. Some instruction is given in other subjects of which the worker in India should possess some knowledge; as for instance, Hinduism, Mohammedanism, with very elementary lessons in Astronomy. An hour a week is spent in learning

lyrics useful for their work, and a weekly lecture is given upon methods of work.

Our year of study closed in March and we were happy in sending out nine workers. Upon the occasion of their receiving their certificates we have tried to make our meeting one which they would be glad to hold in memory in after years, and we felt that our farewell meeting was an especially helpful one this year. An evening was also given to a Magic Lantern exhibition of pictures illustrating the story of 'Christie's Old Organ.' In our class work this year we have been continuing our endeavors to find some method of teaching which would also afford a model according to which the student could continue to study after leaving the school. We have lately been using suggestions given by Dr. W. W. White and have tried to work out his plan of studying the Gospel of John and also the prophecy of Amos. It is exceedingly difficult for the students to do original work, but in the absence of helps in the Tamil language to the study of the Bible it is exceedingly desirable that some such method should be presented to them. They have been greatly interested in the method. Indeed they were so much interested in the study of Amos that they requested me to continue my lessons during the Christmas holidays.

It has been a great pleasure to observe the faithfulness of the women in their study. They never shirk this work, and in case of want of preparation for recitation it has been almost always want of ability rather than want of will. The women also manifest a willingness to undertake any work suggested to them and show an interest in it which is gratifying. One year's experience of our beautiful home, 'Indiana Hall,' has but increased our gratitude for the building, so well suited to the work and affording us such conveniences for it. We have received here many visits from the pupils of Bible women and students, and have often had occasion to feel that the very building itself is a witness for Christ."



## PUBLICATION.

Dr. Jones says :—"The Mission Press under my management, has done considerable good work during the year in the creation of a healthy Christian literature. As an important auxiliary to our work it is hardly possible to overestimate the value of the printing press. About 500,000 pages in English and Tamil have been produced during the year. We rarely undertake the printing of large books, but find considerable work on less pretentious lines. In addition to the publishing of the two mission papers—the 'True News' and the 'Joyful News,' the first a semi-monthly and the other a monthly—we have printed a number of reports, tracts, mission lessons and an Almanac. Much more work could be done in this line if funds were available. A small press for rapid work is a much needed addition to our plant and I trust we may soon be able to secure this. I have again to thank our good friend, Mrs. M. E. Ives of New Haven, U. S. A. for her substantial aid during this year for this work.

Of the Periodicals published by the mission, the 'True News' is a mission paper of eight pages issued fortnightly, with three pages in English and five pages in Tamil. Its object is to furnish a condensed summary of general and local news, and to exert, so far as possible, an influence making for righteousness. The circulation is about 625, largely within the mission. The 'Joyful News' is a monthly Missionary paper in Tamil. Its aim is to furnish our agents and others with intelligence of Missionary effort and success in all parts of the world and to furnish material for Missionary concerts in all our congregations. It has a circulation of about 1,146—reaching to all parts of the presidency."

In closing this report we would again call attention to the open doors of opportunity on every hand. Throughout the district which has been set aside for our mission to



evangelize, there are hundreds of villages that would gladly welcome the Christian teacher. Many make urgent appeals to us for such teachers. While we most heartily appreciate all that the church at home is doing to support the work now in hand, duty compels us to appeal for larger effort in behalf of these waiting villages.

Thanking God for the abundant labors He has given us we look forward to the coming year with strong faith and high purposes.



## APPENDIX.

### Extracts from the Pastors' Reports.

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#### KOMBAL.

There are 17 Christian villages in my pastorates at Kombal and Kovilapuram. Five members were admitted into the church by profession of faith. At Anaimalayanpatti, 7 men read the Bible regularly. In another village 3 persons speak about Christ in their conversation with the men they meet. Sometimes they go with the Y. M. C. A. and preach the Gospel to the heathen. Two Hindus read the Bible carefully and try to find which is true. Two of our school children spoke to their parents, that Christianity only is the true religion and so their parents stopped them going to school and they refused and said they will go to the mission school and study the Bible. We pray to God to send down His Holy Ghost upon those who wish to follow Him.

S. NALLATHAMBI.

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#### KODAIKANAL.

In the past year only four persons were admitted to the church on profession of faith. One of these was from a heathen family. Since I returned from the September meeting, the Junior Y. P. S. C. E. was organized in a more vigorous manner among the children. Some members of the church come and help me with earnest zeal in preaching the Gospel in the open air and in street-preachings. More evangelistic work was done in hill villages than in the previous year. In many of the houses in the congregation Bible readings and family prayer-meetings are regularly conducted. When attempting to purify the church we were obliged to apply the discipline of suspension to two members. We are trying our best for a revival and for spiritual growth in the church. The Y. M. C. A. and the King's Daughters circle meetings are regularly carried on.

G. N. PACKIANATHAN.

## KAMBAM.

In looking back in my journals, the days, the weeks and the months of the last year, it reminds me of so many instances of proving the Lord's abundant mercies which we enjoyed in it.

Of the Christians with whom we so joyfully commenced the year, we have lost 23 by deaths, 10 by relapses, 24 by removals; and there is also a loss of 16 from the member of communicants; but thank God, it is made up by 30 births, 50 accessions and 8 marriages, so that the number of souls is not decreased, but increased from 657 to 680, the church member from 184 to 187 and the baptized persons from 209 to 224.

Among our deceased members, one Devanayagam an old Christian of Annipatti is more worthy of remark because of his strong faith and good example in his village and in our Christian community. Although quite uneducated, still he acted as a learned man and faithful catechist in the village. We miss him in our general gathering and his death is a great loss to the congregation and to his family.

Our semi-annual gatherings, communion seasons, Sunday services, Sunday schools, prayer-meetings &c., have been regularly held and our six schools containing more than a hundred pupils are opened and closed with Scripture studies and prayer.

The Christians are always urged to contribute what they are able towards self-support; besides what they have given, this year for the pastor's support and for the church lights, they have also done some fifty rupees worth of work in repairing their churches. I hardly need say that we are in great want of some more men to work with us in this field.

S. ISAAC.

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 SEVALPATTI.

In reviewing the work of the last year there are causes for thanksgiving to the Lord. During the year 21 children were baptized and 13 were admitted into the church, 5 by profession of faith and 8 by letters. By the help of the Spirit the revival began last year is kept up among the people. Every congregation is seeking improvement and advancement in Christian life. A

congregation which was quarreling for three years and which was left without the holy sacrament is restored to peace only by prayer. There are four Y.P.S.C.E. societies kept up in the pastorate. One society gets and distributes hand-bills to the heathen around them. The Gospel news is made known to every soul. Two heathen friends bought each a New Testament and are reading them. After reading for a year they seem to yield to what they have read.

This year one woman, in her dying bed, showed her strong faith in Jesus by giving each of her 5 children timely stirring advice. After giving such advice she asked them to depend upon Jesus for every thing. After saying this, she asked my wife to pray to the Lord to take her to Him peacefully. The Lord is surely working here more than I have written. Let there be all the praise to Him who alone deserves all the glory.

G. P. VETHANATAGAM.

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### KAMUTHI.

By the blessing of God, the work of this pastorate was prosperous in this year and resulted in 24 new communicants and 22 baptisms of children. Of the 24 new communicants one is remarkable—he was a famous magician in one of the villages connected with my pastorate and pretended to do many evils to his neighbours by the power of demons. So the whole neighborhood was in great terror and awe respecting him for a long time. But this year he was convinced of his sins repented and confessed them openly before all Christians and catechists that paid him a visit and embraced Jesus Christ as his Saviour and joined the church with his wife. He expressed his wish to preach Christ without any salary all the days of his life. But the Lord took him to Himself soon after his conversion.

All the Christians and school children are greatly benefited by studying the Bible lessons assigned for the congregations of the American Madura Mission and are growing in knowledge and piety. Some Christians of this pastorate are a great wonder to their heathen neighbours by their decided change of character for the better by the teaching of the Bible; for example some drunkards have become men having a great disgust to their old

habit. Some robbers have been honest hard-working men. So Christians are a light to the heathen round about them.

May God bless all the souls of this region to embrace His holy religion soon.

M. EAMES.

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## DINDIGUL.

The influence of the weekly meetings of the Y. P. S. C. E. has awakened the Christian families and some Hindus. A young Hindu woman that was cured of her rheumatism, attending one of the meetings gave a thank-offering. Some Hindu women say, that we are tired of our false religion and we are thinking to cast our lot with Christians. Through the efforts of Y. M. C. A. a young man aged about 20, was led to unite with the church by profession.

Eighteen young men of Dr. Chester's Lower Secondary School, of whom only 3 are Christians, coming to the church, requested the pastor to send them to the examination room with prayers.

Eight new families living in a village 3 miles east of this town, have placed themselves under Christian instruction. When I visited nine of the congregations of this station, as a representative pastor, my special message to all of them was "Ye shall be witnesses unto me." During my holidays, in April, this year, by a previous plan, I had the privilege of touring and addressing nine of the organized churches in Madura, Tirumangalam, and Aruppukottai stations, on the self-support of the native churches.

In conclusion, I acknowledge with thanks, the encouragements rendered by Mrs. Chester and Dr. Chester as well as the station catechist and some devoted young men.

Admission to church membership	...	...	21
Baptisms	...	...	11
Deaths	...	...	3
Contributions	...	Rs. 465-6-4	
Tamil hand-bills distributed	...	24,000	
English papers for educated Hindus	...	960	

J. COLTON.

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## ARUPPUKOTTAI.

This church has at present 781 adherents and 200 communicants and during the year there have been 33 admissions and 17 baptisms. The sectional meetings for women, young men and children are regularly maintained. In the temperance meeting held in November, 28 persons signed the pledge of total abstinence from all intoxicating liquors. It is a sad thing to note that disunions and caste feelings exist even among long standing church members; but we pray that all such hindrances to the growth of the kingdom of God, may soon be removed by the out pouring of the Holy Spirit. Two members in a new congregation are in the habit of proclaiming the good message to every one they happen to see. In the latter part of the year, a girl of 15 years old who was an ornament to the church and a beautiful example to others in attending the services and giving contributions was called away by the Lord to be with Him for ever. Systematic street-preaching is carried on in the town and in the surrounding villages.

Y. J. TAYLOR.



TABLES.  
No. I.—*Agency.*

NAME OF STATION.	When Established.	Population.	MISSIONARIES.						NATIVE AGENTS.								
			Ordned.	Unordained (not Physicians).	Physicians { (Men). }	Physicians { (Women). }	Single Women.	Wives.	Total.	Ordned.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Medical Agents.	Total.
Madura	1834	207,236	3	..	1	1	6	3	12	4	10	4	37	39	22	19	135
Dindigul	1835	312,872	1	..	1	..	..	1	2	3	16	3	2	33	18	4	79
Tirupuvanam	1835	60,659	..	..	..	..	..	..	..	..	7	..	1	4	4	..	16
Tirumangalam	1838	265,000	1	..	..	..	1	..	2	3	18	2	3	8	6	..	40
Pasumalai	1845	20,000	3	..	..	..	..	2	5	1	2	2	2	28	2	..	38
Periakulam	1848	273,633	1	..	..	..	..	1	2	5	11	1	2	15	14	..	48
Arnpukottai	1851	215,508	1	..	..	..	..	1	2	4	33	..	9	15	27	1	89
Battalagundu	1857	103,538	1	..	..	..	..	1	2	2	6	1	4	14	13	..	40
Melur ...	1857	378,231	1	..	..	..	..	1	2	1	1	2	4	12	6	..	26
Palani ...	1862	196,057	1	..	..	..	..	1	2	1	9	1	3	7	11	..	32
Manamadura	1864	553,593	1	..	..	..	..	1	2	..	8	3	3	15	6	..	35
Total ...	...	2,581,327	14	..	2	1	7	12	33	24	121	19	70	190	129	25	577

# No. II.—Congregations and Benevolence.

NAME OF STATION.	Villages in which are Chris- tians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Attendance.	Sabbath Schools.	Sabbath School Attendance.	Men able to read.	Women	Children	Churches and Chapels.	NATIVE CONTRIBUTIONS.					
																		For Church and Con- gregation Expenses.	For Education. (This includes all fees receiv- ed in all our Schools.)	For Building and Re- pairs.	For Home and Foreign Missions.	Total Native Contribu- tions.	
Madura....	27	18	297	459	609	1365	43	56	27	10	849	35	951	242	326	277	14	Rs. 1350	Rs. 3574	Rs. 189	Rs. 355	Rs. 5468	
Madura Medical.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	10,200	
Dindigul	71	48	490	522	891	1903	49	55	22	6	1093	10	556	316	158	243	20	520	1642	69	298	2529	
Tirupuvanam	22	16	101	122	173	396	-17	8	6	6	262	12	146	42	25	24	13	60	71	10	63	204	
Tirumangalam	55	49	496	464	818	1778	75	60	31	31	1250	27	640	342	98	230	34	644	291	35	51	1021	
Pasumalai	10	6	155	81	298	534	-58	19	3	...	405	7	468	135	51	168	5	463	5310	50	468	6391	
Periakulam	54	40	686	817	1447	2950	-55	112	71	23	1256	29	567	355	147	352	35	1244	261	185	154	1844	
Aruppukottai	117	72	1014	1004	1866	3884	-52	107	60	16	1669	205	1761	443	164	376	56	1281	387	344	78	2090	
Battalagundu	28	18	178	189	478	845	-35	21	14	8	483	24	423	107	51	206	16	330	547	16	172	1065	
Melur	19	9	61	62	135	258	42	11	3	...	276	10	249	60	32	75	9	305	346	14	52	717	
Palani	17	12	144	159	403	706	19	14	19	...	476	9	373	79	33	166	10	90	133	2	45	270	
Manamadura	41	39	196	211	412	819	-60	30	17	4	536	3	102	73	75	87	14	336	404	25	57	822	
Total	461	327	3818	4090	7530	15,438	-49	493	273	104	8555	371	6236	2194	1163	2204	226	6623	12,966	8919	3993	32,622	

NAME OF STATION.	CHURCHES.	PASTORS.	Date of Organization.	ADDITIONS.					Churches entirely self-supporting.	Contributions in Rs.	Present Membership.	LOSSES.					Gain or Loss.	Gain or Loss by Stations.	Present Membership Do.	Children baptised this year.	Baptised persons in Cong not Communicants.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																											
				By Profession			Total.	Dismissed.				Excommunicated.	Struck from Records.	Deaths.	Total.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
				Baptised in Infancy.	From Romanism.	Fr. Heathenism.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
Madura .....	Station .....	1834	Rev. J. Rowland .....	1890..	84	229	1	1	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..</

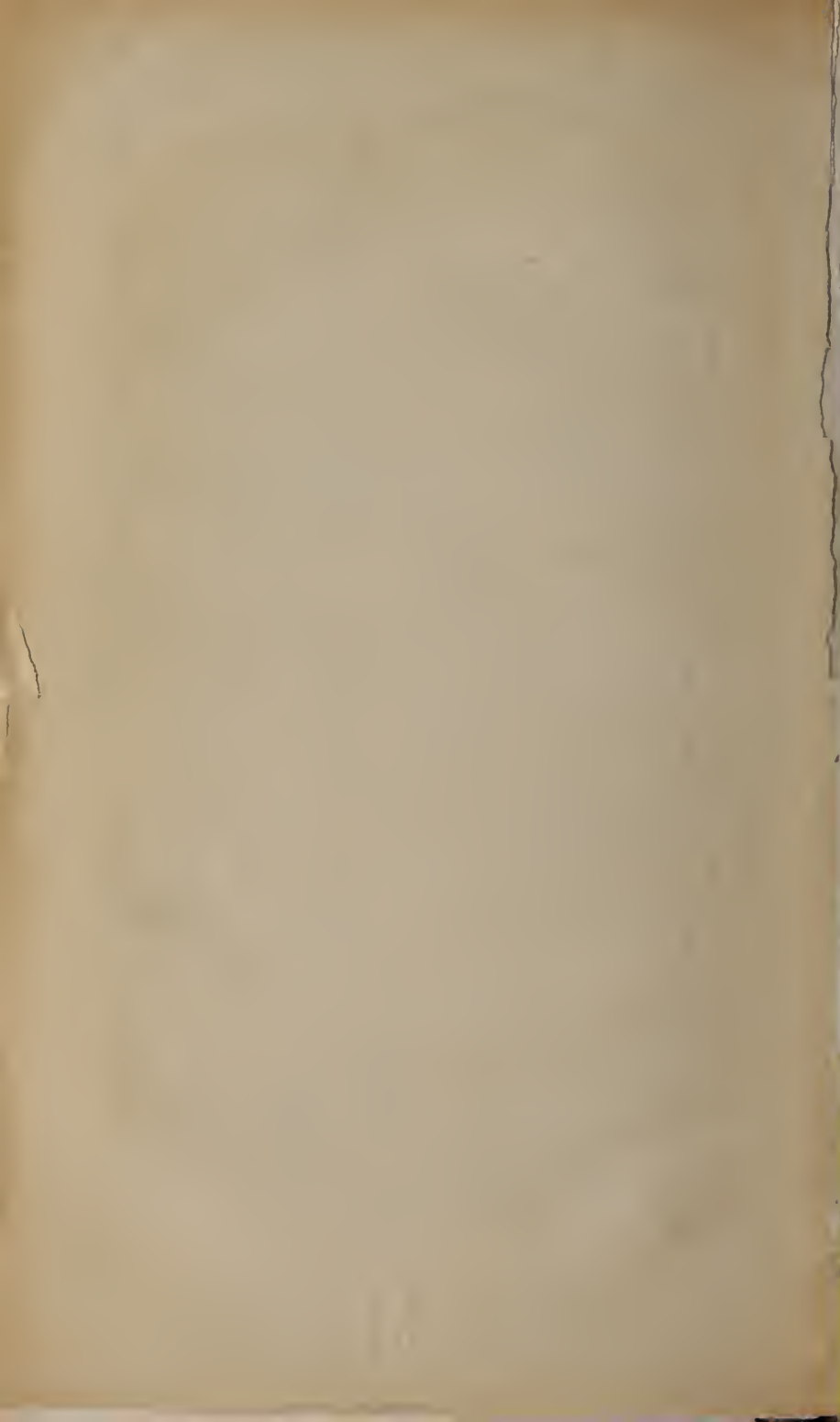
# No. IV.—Evangelistic, Medical and Other Work.

NAME OF STATION.	ITINERACY.				WORK OF EVANGELISTS				WORK OF BIBLE WOMEN.				MEDICAL WORK.			PRINTING PRESS.			BOOK DISTRIBUTION.							
	No. of days of Incamp.	Total days labor of Native Agents.	No. of separate villages visited.	Hearers.	No. of villages visited.	No. of Hearers.	No. of Persons on the Roll during 1898.	Do. do. under Instru at the end of this year.	No. of separate houses visited.	No. of Hearers.	No. of Hospitals and Dispensaries.	No. of In-patients.	No. of Out-patients.	No. of Books and Tracts printed.	No. of Pages English.	No. of Pages Tamil.	No. of Bibles sold & given.	No. of Test. do. do.	No. of Bible portions do. do.	No. of Tracts and Handbills.	School and other Books.	Amount realised for Scriptures and portions.	Amount realised for Tracts and Books.	Total of Receipts.		
Madura .....	9	63	401	501	47,412	1683	54,638	2796	1771	6814	65289	2	666	54092	...	...	218	229	1121	47534	1843	171	168	339	Rs.	
Dindigul .....	3	14	84	130	4,300	170	4,500	63	25	96	2507	1	166	11983	...	...	9	21	501	54000	292	19	13	32	Rs.	
Tirupuvanan .....	2	18	180	203	9,413	1127	24,798	58	58	100	2351	...	...	...	...	...	6	10	309	3277	431	9	63	72	Rs.	
Tirumanjalam .....	4	27	243	196	9,800	...	...	126	84	441	7169	...	...	...	...	...	59	28	203	527	1150	27	134	161	Rs.	
Pasumalai .....	6	43	594	436	43,904	852	25,555	105	97	313	3131	1	...	...	...	...	40	36	363	5500	150	25	17	42	Rs.	
Periakulam .....	4	9	259	84	9,331	89	9,258	90	84	420	6573	...	...	...	...	...	36	30	208	15674	1789	39	207	246	Rs.	
Arupoukottai .....	6	40	370	348	20,231	...	...	424	322	2583	31423	1	...	...	...	...	56	34	315	25149	2712	37	216	253	Rs.	
Battalagundu .....	4	24	138	77	5,249	241	10,927	195	161	579	12641	...	...	...	...	...	17	11	128	2907	2521	22	185	207	Rs.	
Melur .....	5	34	241	301	10,769	1098	10,327	92	86	190	7447	...	...	...	...	...	25	16	121	4725	964	18	128	146	Rs.	
Palani .....	2	10	55	42	3,136	...	...	131	108	1117	7400	...	...	...	...	...	22	19	203	7500	1445	21	116	137	Rs.	
Manamadura .....	2	19	204	239	8,958	2494	31,131	222	131	2594	4757	...	...	...	...	...	12	...	192	8000	1039	9	97	106	Rs.	
Total...	47	301	2769	2557	17,2503	7754	171,134	4302	2927	15247	150688	5	832	66075	31	...	500	434	3664	174793	14336	397	1344	1741	Rs.	



No. V.  
Educational Work.

NAME OF STATION.	Pasumalai Institution, Madura Girls' Training School, High & Mid. Schools, L. P. N. Bible School and Manamadura Industrial School.										STATION BOARDING SCHOOLS.										VILLAGE & STATION PRIMARY SCHOOLS.										HINDU GIRLS SCHOOLS.				Grand Total on the Rolls of all Scholars.	Schools entirely Self-Supporting. No. United with Church in 1898.	Rs.	Fees from all Schools.
	No. of Teachers.	Theological Students.	Normal Students.	Students in Col. Dept.	Do. on Roll in H. Schl. do.	Do. on Roll in Lr. Sec. do.	Do. on Roll in Prim. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Scholars recd. in '98.	No. of Scholars left in '98.	Male Scholars in L.S. Dept.	Male do. in Primary do.	Female do. in L. Sec. do.	Female do. in Prim. do.	Total Scholars on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Schools.	No. of Teachers.	No. of Scholars on the Rolls	Total of all Christian Students.						
Madura .....	25	15	20	...	92	216	210	253	...	13	14	1	71	26	97	310	25	335	432	621	496	380	1481	...	11	3574	...	11	3574	...	11	3574	...	11	3574			
Dindigul .....	13	...	...	...	...	91	193	284	...	6	4	3	51	15	66	479	10	489	555	2	8	183	1066	...	114	1642	...	114	1642	...	114	1642	...	114	1642			
Tirupuvanam .....	...	...	...	...	...	...	...	...	...	24	20	5	7	9	16	159	3	162	178	1	1	40	218	...	...	71	...	...	218	...	...	...	...	...	...			
Tirumangalam .....	...	...	...	...	...	...	...	...	...	16	15	3	104	25	129	294	10	304	433	1	2	39	540	...	1	291	...	1	540	...	1	291	...	1	291			
Pasumalai.....	26	22	30	49	68	152	81	402	...	5	3	1	3	4	7	129	1	130	137	...	...	...	539	...	12	6410	...	12	6410	...	12	6410	...	12	6410			
Periakulam .....	...	...	...	...	...	...	...	...	...	23	17	14	125	44	169	381	4	385	554	1	2	35	589	...	...	261	...	...	589	...	...	...	...	...	...			
Aruppukottai .....	...	...	...	...	...	...	...	...	...	36	12	23	193	79	272	537	66	603	875	1	2	35	423	...	...	387	...	...	423	...	...	...	...	...	...			
Battalagundu.....	...	...	...	...	...	...	...	...	...	19	12	10	48	44	92	373	16	389	481	1	2	13	140	...	...	547	...	...	542	...	...	...	...	...	...			
Melur.....	...	...	...	...	...	...	...	...	...	8	9	3	19	8	18	219	19	238	256	1	2	50	51	...	...	346	...	...	401	...	...	...	...	...	...			
Palani.....	...	...	...	...	...	...	...	...	...	9	5	7	26	23	49	192	8	200	249	1	3	59	100	...	...	133	...	...	360	...	...	...	...	...	...			
Manamadura ....	1	...	...	...	...	...	9	9	...	5	13	2	13	...	13	268	1	269	282	1	1	15	79	...	...	404	...	...	365	...	...	...	...	...	...			
Total.....	65	37	50	49	160	459	493	1248	910	18	38	71	43	27	284	1	202	514	164	124	72	651	277	928	334	163	3504	4432	16	41	965	1992	7159	475	12966			



## Items from the Statistical Tables.

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Ordained Missionaries on the Field, of whom 2	
are Physicians	14
Missionary Ladies, 12 married and 7 single	19
Pastors	24
Catechists...	121
Total Native Agents	577
Villages in which there are Christians	461
Adherents	15,433
Persons able to read	5,240
Average Sabbath Attendance	8,399
Contributions	Rs. 9,373
Church Members	4,654
Added by Profession	268
Bible Women	70
Pupils under instruction by them	2,927
Separate houses visited by them	15,247
Number of persons addressed by them	150,698
"    "    "    "    "    Evangelists	194,134
"    "    "    "    "    on Itineracies	172,503
Bibles and Testaments sold and given	934
Scripture Portions	3,664
Schools of all grades	194
Teachers	336
Total of scholars	7,159
Christian scholars	1,992
School and other books sold	14,336
Tracts and Handbills distributed	174,793
Fees collected from scholars	Rs. 12,903

## Post Office Addresses of the Missionaries.

Miss L. G. Barker	...	Madura,	South India.
Rev. J. S. Chandler, M.A.	...	"	" "
Mrs. J. S. Chandler, B.A.	...	"	" "
Rev. E. Chester, M.D.	...	Dindigul,	" "
Mrs. E. Chester	...	"	" "
Rev. W. P. Elwood, M.A.	...	Palani,	" "
Mrs. W. P. Elwood	...	"	" "
Rev. H. C. Hazen, M.A.	...	Aruppukottai,	" "
Mrs. H. C. Hazen	...	"	" "
Rev. D. S. Herrick, M.A.	...	Batlagundu,	" "
Mrs. D. S. Herriek, B.A.	...	"	" "
Rev. E. P. Holton, M.A.	...	In Jaffna, Ceylon.	
Mrs. E. P. Holton	...	"	"
Rev. F. E. Jeffery, M.A.	...	Melur,	" "
Mrs. F. E. Jeffery, B.S.C.	...	"	" "
Rev. J. P. Jones, D.D.	...	Pasumalai,	" "
Mrs. J. P. Jones	...	"	" "
Miss B. B. Noyes, B.A.	...	Madura,	" "
Miss M. T. Noyes, B.A.	...	"	" "
Miss H. E. Parker, M.D.	...	"	" "
Rev. J. C. Perkins, M.A.	...	Tirumangalam,	" "
Miss M. R. Perkins,	...	"	" "
Miss M. M. Root	...	Madura,	" "
Miss E. M. Swift,	...	"	" "
Rev. J. E. Tracy, D.D.	...	Kodaikanal,	" "
Mrs. J. E. Tracy	...	"	" "
Rev. F. Van Allen, M.D.	...	Madura,	" "
Mrs. F. Van Allen	...	"	" "
Rev. C. S. Vaughan	...	Manamadurai,	" "
Mrs. C. S. Vaughan	...	"	" "
Rev. W. W. Wallace, M.A.	...	Madura,	" "
Mrs. W. W. Wallace	...	"	" "
Rev. G. T. Washburn, D.D.	...	Pasumalai,	" "
Mrs. G. T. Washburn	...	"	" "
Rev. W. M. Zumbro, M.A.	...	"	" "





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